



The first Epistle of the  
translator touching Christi-  
an imitation in general, to the  
faithful imitators of our saviour  
Christ in England, &c.



Ho entereth in-  
to a due consideration of  
mans nature, shall easi-  
ly perceine that most  
strangely it is addicted  
unto imitation, and though in truth we  
should live by lawes not by examples,  
these examples doe more moove, than doe  
lawes, servants in a family, souldiers in  
an army, subiectes in a common weale  
may confirme what I saie. For servants  
will imitate their maisters, souldiers their  
captaines, subiects their gouernors, be  
they good, be they bad, yea get they praise  
or get they infamy, profit or hurt there-  
by, thinking their line, to be a lawe, and  
that to be well done, which is done after  
their example.

A Whereby I doe note, first, that they  
should

Eccle. 10  
verse

Hieron in  
Epist. ad  
Heliodor.

The first Epistle

should haue great regarde vnto themselves, who are any way eise: for birth, or for office, or for calling, whether it bee spirituall or temporall better than other men. For they cannot sin without great hurt and danger to the common-weale, saie I of them, as once spake Cicero of iudges. Whence it is, that mightie men shall mightilie bee tormented.

right yman

Cic. Act. 3

in Verrem. ted.

Wild. 6.6

the be  
say we met  
to

2 Secondly, that, seeing our nature is such, we are to take speciall heed whome we follow or imitate. For euery one may not be followed, neither shall the vngodly behavior of others excuse vs before God. For we must all appeare before the iudgement seate of Christ, to receiue according to our own deeds.

2 cor. 5.10

Reue. 22.13

1 Psa. 62.12

Matt. 16.27

Roman. 2.6

The licentious life of the Magistrate shall not quite the subiect, if he liue not vnder lawes; nor the wickednesse of maisters excuse the seruant, if hee bee vngodly; nor the ill conuersation of the preacher be a cause to saue the hearer, if he be vngodlie. For, that soule that sinneth, be he what he may, shall die.

pr

Ezec. 11.4

Who are to be followed.

The precept therefore which is giuen to an imitator of Orators, I could wish were followed of a Christian imitator. In oratorie imitation two sortes of examples there



to the followers of Christ.

there be; one alwaies, and most necessarie to be followed<sup>n</sup>, the other but sometime and in somethings. The example alwaies necessarie to be followed of an Orator is among the Grecians Demosthenes, Cicero among the Latines: they who are but sometime and in somethings to be followed, are Poets, and Historiographers.

So in Christian imitation two sortes of Examples there be: one to be followed and that both necessarie, and alwaies, which is our Saviour Christ; the other but sometime, and in some things, as are good men and women, whether they bee alive or dead.

Strange perhaps it may seeme, that the good but sometime, or in some things should be imitated. Yet is it not so strange as true. For every example of theirs may not be followed of us. For the better conceiving whereof, it is to bee noted that foure sortes of examples, yea of the elect, and righteous wee maie reade of in the holie scriptures.

1 The first we may be bold to imitate: as Abrahams faith<sup>l</sup>; Iosephs chastity<sup>k</sup>; Davids zeale<sup>l</sup>; Tobias pitifulnes toward the poore<sup>m</sup>; and such like wherewith the Bible is most singularlie replenished, 1 Psalme. 119. 14. 20. &c. <sup>m</sup> Tobit. 1 Tob. 2. 2. 3. 4.

<sup>b</sup> Sturmius in ca. 1. lib. sui de imitatione. Orat. Oratorie Imitatione Demosthenes. Cicero. Poets.

Historiographers. Christian imitation. Christ alwaies to be followed.

Good men sometime & in some things to be followed and why? Foure sortes of examples of good men mentioned in the holie scripture.

1 Gen. 15. 5  
6  
Roman. 4. 9  
10. &c  
1 Gen. 39. 7  
8. 9. &c  
16. 17. 18

# The first Epistle

These are set before vs, that we should not be slouthfull, but followers of

Hebr. 6. 12 them which through faith and patience inherit the promises.

Numb. 12. 14 Other examples there be, which are wicked, as the incredulity of Moses and

Deut. 32. 51 Aaron: the adulterie of David, Peters denial, the ambition of the Apo-

2 Sam. 11. 2 fles &c: which are placed before us, 3. 4. 5

Math. 9 but for diuers ends. First to keepe vs, 69

Luk. 11. 24 from that vaine opinion, which in these daies hath mightily crept into the minds of manie, that the elect and regenerate

sin not. For what each of these, yea and all these too were elected. I thinke the most fantastick will not deny, and yet that

Phil. 2. 12 they sinned in most heinous maner is apparent.

Deut. 34 Secondly, to make vs the more warily to looke vnto our footing. For, if they

Numb. 10 so highly in Gods fauor, & so singularly adorned with his heauenty gifts, did fall

Num. 33. 38 and defile themselves so filthily with sin, with what great feare and trembling

2 Sam. 11 ought we to make an end of our saluation, who are nothing comparable in

2 Samu. 16 spirituall gifts vnto them, least as God either punished (as he did Moses, Aaron,

Luk. 12. 16 and David with temporall punishment) or reprobued (as Peter and

Mat. 10. 41 the Apostles) them to their amendement

to the followers of Christ.

met: so he punish vs eternally to our vtter confusion.

Thirdly, though we sin, that we neyther go on forward, and proceed in wickednes, nor despayre of Gods mercy, no more then they did. For the Lord is rich ouer al, that cal vpon him, & repent. Therefore ought no man to despayre. For it is a true sayng<sup>b</sup> and by al meanes worthe to be receiued, that Christ Iesus came into y<sup>e</sup> worlde to saue sinners<sup>c</sup>, Whereby manie haue attayned mercy, vnto the ensample of them<sup>d</sup> which shall in time to come belecue on him vnto eternal life.

Last of all they are set before vs to this end, that as God is merciful; so should wee be<sup>e</sup>. And as hee is ready to receyue such into fauour as repent<sup>f</sup>: so should we be merciful towards al mē<sup>g</sup>, that in his iudgement we may find mercy<sup>h</sup>. Whereby certaine both heretikes, as the Catharans, or Novatians, who taught that none which sinned after they were regenerate, could be saued<sup>i</sup>, and Atheistes, as machiavel, & his fauouers who think that iniuries receiued should neuer bee forgiven<sup>k</sup>, are confuted.

3. Other thinge were wel done by good men in time passed, which in these daies

a 5.

cannot

<sup>a</sup> Ro, 10, 12

<sup>b</sup> 1, Tim, 1, 13

<sup>c</sup> Mar, 9, 13

Mark, 2, 17

<sup>d</sup> 1, Ti, 1, 16

<sup>e</sup> Luk, 4, 42

<sup>f</sup> Luk, 1, 20

<sup>g</sup> 1, 20

eccles, 2, 18

19, 20, 32

<sup>h</sup> Mar, 13, 21

22

Matth, 5, 45

Luke, 17, 3

<sup>i</sup> 4

Math, 5, 7

<sup>k</sup> Cypri. lib.

4. Epist. 2

Epistol.

Euseb. lib. 2

chap. 43.

<sup>k</sup> Theorem

6. li. 7. com.

ment. c. 8. ita

Machiueli.

pag 314. 315

316. &c.

## The first Epistle

cannot be followed of vs without offence to God. As they circumcised their male children the eyght daye<sup>l</sup>, which is unlawfull for vs to doo<sup>m</sup>; they offered sundry, and many sacrifices, I mean bloody sacrifices, unto the Lorde<sup>n</sup>, we may not so doo<sup>o</sup>, one brother in those daies married the wife of another<sup>p</sup>, so to mary nowe were incest.

<sup>1</sup> Leui, 12, 3

<sup>m</sup> Acts, 15, 3

<sup>5. &c</sup>

Galath, 5, 2

<sup>n</sup> Leui, 17, 3

<sup>4. &c</sup>

Leui, 22, 17

<sup>18</sup>

<sup>19, &c</sup>

<sup>otione</sup> Col, 2, 10

<sup>Hebru, 9, 1</sup>

<sup>Hebru, 10, 1</sup>

<sup>2. &c</sup>

<sup>p</sup> Deut, 25

<sup>6, &c</sup>

Ruth, 4, 3

Mat, 22, 24

<sup>25, &c</sup>

Mark, 12, 19

<sup>20, &c</sup>

<sup>q</sup> Gen, 22, 1

<sup>2 so.</sup>

<sup>3, &c</sup>

<sup>Ex. 12, 35</sup>

<sup>36</sup>

<sup>f</sup> Gen, 22, 1

Exod, 11, 1, 2

<sup>t</sup> Deu, 5, 17

Exo, 20, 13

Matth, 5, 11.

Whereby it is apparant, that as good men are not in all thinges to bee imitated. But as Saint Paul would be so followed, as he followed Christ<sup>n</sup>: so shoulde they doo.

Deut, 5, 19. Exod, 20, 13: Rom, 13, 9.

<sup>a</sup> 1. cori. 11, 7.

There

to the followers of Christ.

Therefore our Saviour is the example of us to be followed, & that alwaies, & necessarily alwaies, for that he was most perfectly good<sup>a</sup>; and necessarily, because both himselfe<sup>b</sup>, and his Apostles<sup>c</sup>, hath commanded us to do so.

But here mislike mee not, I beseech you. For albeit I say, our Saviour Christ is alwaies, yet do I not say in al things, & though necessarily to be folowed, yet not as hee was God, for he fasted fourtie daies and fourty nights<sup>a</sup>, hee rebuked the waues of the sea, and the windes, and they ceased raging<sup>b</sup>, he walked on the sea as on dry land<sup>c</sup>, with seauen loanes and two litle fishes he fed four thousand men<sup>d</sup>, besides women and children<sup>e</sup>, as one time; as another with five loanes & two fishes, he fed about five thousand men<sup>f</sup>, besides women and children<sup>g</sup>; he restored sight to the blind<sup>h</sup>, heaith to the sicke<sup>i</sup>, to the dead life<sup>k</sup>, & many other miracles by the almightye power of his godhead he wrought, which are unimitable (as I may say) of mortall man, in so much as they offend greatlie, whether they doo: of superstition, as Papists, or of meere zeale as did the god of 26, &c. Matth, 4. 23. 14. Matth, 9, 35. 45. Marke, 15, 35, 41, 42.

Christ alway  
necessarilie to  
be followed  
and why?  
Esa, 53, 9  
Iohn, 8, 46  
1, Peter, 3, 22  
1, Iohn, 1, 5  
7 Mat. 11, 29  
Iohn, 15, 15  
34  
Iohn, 15, 12  
1, Cor. 1, 1  
Eph, 1, 1  
Philipi, 2, 5  
1, Peter, 2, 7  
1, Mat, 4, 2  
Luk, 8, 14  
35  
Mark, 4, 39  
1, Mat, 14, 35  
1, Mark, 8, 9  
1, Mat, 15  
verse, 34  
38  
1, Iohn, 6, 10  
1, Mat, 1, 4  
verse, 19  
21  
1, Mat, 9, 37  
11, 29, &c  
1, Mar, 5, 25  
1, Ioh, 11, 43

Nota

## The first Epistle

10 ne so cal-  
led for his fa-  
sting fortise  
dau, which  
he did more  
then once, of  
whom Iohn  
Wierus in a  
treatise of hu  
De leiuys  
Commentarys  
pag 125.

August.  
verbis Do-  
mini.

*Wherein  
Christ is to be  
imitated.*

• Theodor.  
lib de A&i-  
na virtutis.

1770 una virtutis  
Suffragium

• Bernar-  
dus li. Sent.

Nor weigh<sup>l</sup>, who dare enterprife to imitate our Sauour in any thing which he did miraculouſly as a God. My reaſon is becauſe there is neither commande ment that we ſhould, nor example of any diſciple or Apoſtle in holie ſcripture, that would or durſt ſo do. For wee are not commanded to make a new world, to create things viſible or inuiſible, no nor in the worlde to do myracles, and to raiſe the dead, ſaid Auguſtine<sup>m</sup>, and ſo do I.

Our Saviour Christ therefore in those things which he did as a God, must religiously be worshipped, & followed religiously in what he did as a man. He that loveth and hateth what Christ as a God doth love and detest, imitates Christ as much as mā may imitate God: he that doth that which Christ did as a man doeth follow Christ as a christian should.

What that is, this booke at large  
most notably, & Bernard in few wordes  
dooth shewe, namely°, to abhor the  
vanity of the world, & that coura-  
giously: For Iesus, because he would  
not bee elected a King, fled from the  
multitude: to repent, & that hear-  
tily: For Iesus was killed as a lamb:

Who have true charity: for Iesus pra-  
ised for his enemies.

3. And

to the followers of Christ.

I. And hereunto are we mooued as by Reasons why  
the commādements both of Christ him- we shoulde  
selfe, and of his Apostles Paul and Pe- imitate or fo  
ter, of which afore 2: So partly because low our saui-  
we are called christians; but christians our Christ.  
haue their name of Christ, there-  
fore is it meete, that as they bee  
coheirs of his name, so they should  
be followers of his holines, so Ber- *followers*  
nard? and no man is rightly called *solimod*  
a Christian, who to the vttermost *P Bern. lib.*  
of his abilitie doeth not resemble *Scnt.*  
Christ in his conuersion, so Cy- *Re*  
prius: *Ch* finallie. Who dooeth not  
imitate Christ, may wel be called a  
Christian, but he is none, so Augu-  
stine. For what doth it profit thee  
to be called what y art not, and to  
vsurpe a strange name? If thou lo-  
uest to be called a Christian, then  
the fruites of Christianitie, and  
then wel maist thou take the name  
of a Christian vnto thee, sayde the  
same Augustine. 3. Partly for that  
he is our God. Therefore is it our partes  
to imitate him whome wee worship, and  
serue. 4. Partlie because wee are by na-  
ture giuen to imitation, wisdom would  
therefore wee shoulde imitate the best.  
5. And partlie because wee are English  
men, who of al other people are most fa-  
mon

*followers*

*solimod*

*P Bern. lib.*

*Scnt.*

*Re*

*Ch*

*Cyprian*

*de 1. abusi-*

*onibus.*

*August. de*

*vita christ-*

*ana*

*In the for-*

*laid place.*

*Imitate*

*in some w*

*worship*

*mon*

# The first Epistle, &c.

556 not met of  
Contrary

mous, and infamous too for imitation, a  
shame were it therefore for vs to imitate  
so painfully, as many do in Eloquence  
Cicero, in philosophy Aristotle, in lawe  
Iustinian, in phisicke Galen, for world-  
ly wisdom, yea to imitate, as most doo,  
the French in vanity, the dutch in lux-  
ury, in brauery the Spanish, the pa-  
pists in idolatry, in impiety and al im-  
purity of life the Atheistes, and not to  
follow our Sauer Christ in beauenly  
wisdom, and in al godlines of manners.

That we may so do, he from whom eue-  
ry good gift, and every perfect gift doth  
come, the Father of lights graunts, who  
with the son and Holy-ghost be prayesd  
euermore, both in our hearts, mouths, &  
cōuersation, that others seeing our good  
workes, maye glorifie our Father  
which is in heauen, Amen.

1. Tim. 3, 17

1. Matt. 5, 16

1. Pet. 2, 12


Farewell in him whom wee are to  
follow, the 30. of Iuly,  
An. 1580.

Tho. Roger.





**T** A Second Epistle  
*concerning the trans-*  
lation and correction  
*of this Booke*

 *Ebastin Castellio* ha-  
uing translated this  
Booke into Latine,  
thought it good by  
way of Preface to  
giue some reasons, both whye hee  
had translated the same beeing in  
Latine already, and why so he had  
translated it, leauing somewhat of  
the Author out.

The case stādeth with me as it did  
with Castellio. Therefore am I to  
yeeld som reasons, both why I haue  
translated this booke into English,  
being in English already; and why  
so I haue translated it, leauing som-  
what out, as I haue doone.

For the first I say, that neither is  
my doing for nouelty strange, nor  
am I (as I trust) to bee reprooued  
therefore. For both I haue exam-  
pies of good men in all sciences, &  
professions, who to their great  
cōmendation haue doon the like;  
as may witnes the sundry and di-  
uers

Pleasures never come to me  
But lent by Heaven upon hard use,  
While you hold us out the Bowl of Joy  
Ere it can reach our lips - is dashed with Gall  
By some left handed God  
Zelous hee  
wrote

Another Epistle.

uers interpretations of the workes  
of *Aristotle* and *Plato*, for Philosophy, of *Demosthenes* & *Isocrates*, for  
Oratory; of *Galen* and *Hippocrates*,  
for Physick; for Diuinity of the sa-  
cred Bible; and also I haue taken  
the translation thereof vpon mee,  
not so much to translate, as to illu-  
strate y<sup>e</sup> same with places of scrip-  
ture. For doubles great pittie was  
it, that a booke so plentifullye, or  
altogether rather frayghted with  
sentences of the Scripture, was ei-  
ther no whit, as in some, or no bet-  
ter, as in the best impressions, quo-  
ted. Besides I haue not only shew-  
ed y<sup>e</sup> chapter, but the very sentence  
also of euerie chapter, where what  
is written may bee found. A thing  
which, that I heare of, none afore  
me hath doone. The bringing of  
which to passe, howe paynesfull it  
hath been to me, he alone can best  
report, who eyther hath doone or  
doeth go about the like, howe not  
comfortable onlie, but profitable  
besides it wil be to others, they shal  
finde that zelouslye doe reade the  
same.

And this whatsoeuer I haue don,  
was taken in hād at the motion of  
the

the P  
set fo  
uanc  
publi  
woul  
ther  
bee n  
well  
book  
infan  
ming  
and a  
from  
of th  
ting  
as th  
In  
rath  
thor  
plac  
died  
by r  
ture  
dati  
phr  
mos  
of y  
and  
N  
trul  
sam

*of the Translator.*

the Printer hereof; whose zeale to  
set foorth good bookes for the ad-  
uancement of vertue, and care to  
publish them as they ought to bee,  
would some Printers followe, nei-  
ther would the sale of good workes  
bee mard manie times for lacke of  
well handling; nor vaine and vile  
books to the dishonour of God, the  
infamie of this lande, the confir-  
ming of the wicked in naughtines,  
and alienating of the well disposed  
from vertue, I saie, to the discredit  
of the Gospell, and abuse of prin-  
ting, would not daily be so broacht  
as they are.

In which my translation I haue  
rather folowed the sense of the au-  
thor, than his very wordes, in some  
places, the which also I haue stu-  
died, as nigh as I could to expresse  
by the phrase of the holie Scrip-  
ture, supposing it to be a commen-  
dation, as to *Ciceronians* to vse the  
phrase of *Cicero*: so to Christians  
most familiarly to haue the words  
of y<sup>e</sup> holy scripture in their mouths,  
and bookes.

Now touching my correction, I  
trust no good man will mislike the  
same. For I haue left out nothing  
but

Another Epistle.

but what might be offensive to the  
goalie. Yet is it neither for quan-  
titie much, nor for number aboue  
foure sentences. The first whereof

<sup>a</sup>In the secod  
booke, chap.  
12. in the be-  
ginning al-  
most.

is this<sup>a</sup>, *Hoc signum crucis eris in celo,*  
*cum Dominus ad iudicandum venerit.*  
According to Castellios translation:  
*Asque hoc eris signum crucis in celo,*  
*cum Dominus ad iudicandum veniet.* In  
the English copie set forth by Ed-  
ward Hake: thus, And this signe of the  
crosse shall be in heauen, when the Lord  
shall come so iudge the world. Which  
sentence forsomuch as I see neither  
the scripture, nor anie good writer  
doth confirme the same, I haue left  
out altogether.

as far as lost

<sup>b</sup>In the fore-  
said chapter.

The second is this<sup>b</sup>, *Sed nec ini-*  
*micum Diabolum timebis, si fueris fide*  
*armatus, & Iesu cruce signatus.* Accor-  
ding to Castellio. *Quin ne Diaboli qui-*  
*dem inimicitias timebis, si fide armatus,*  
*& Iesu cruce signatus eris.* In the En-  
glish translation, Naie thou shalt  
not feare the enimitie of the Deuill,  
neither if thou bee armed with faith,  
and marked with the Crosse of Iesus,  
What needes these wordes, And  
marked with the Crosse of Iesus? I  
haue therefore not mentioned  
them.

enimie.  
of the deuill

The

*of the Translator.*

The third is *c*, *Non enim stat meri-* In the same  
*tum nostrum, & profectus status nostri* chapter.  
*in multis suauitatibus, & consolatio-*  
*nibus, &c.* According to Castelleo, *Nes-*  
*que enim in copia voluptatum & conso-*  
*lationum situm est meritum nostrum, of-*  
*ficiiue profectus, &c.* In the English  
translation, Neither is our merit, and  
the coming forward in our due time  
consisting in plenty of pleasures and  
comforts, &c. Which I haue thus  
Englised, Neither does our com-  
ing forward consist in the *desire* of  
pleasures, and comfort, &c. Leaving  
out the worde *merite*. Because  
both the scripture is cleane against  
our meriting, & the author too, in  
manie places *a* condemnes the  
same.

The fourth<sup>e</sup>, *Sed neque qui tunc iusti erant, & saluandi ante passionem suam, & sacræ mortis debitum, cælesti regnum poterant intrare.* According to Castellio: *Quinesiam qui tunc iusti seruandiq; erant, y ante supplicitiū suum sacræq; mortis meritum in cælesti regnum intrare non poterant.* In Hakes translation, Naie also, *even those who then were iustified, and in the state of saluation, could not enter the kingdome of heauen before thy passion, and the merit*

*a As most  
principallie  
in the third  
booke, chap.*

26. chap. 52  
pag. 627.  
chapter 58.

e In the third  
booke chap.  
20. in the mid  
dle thereof.

Another Epistle.

merites of thy pretious death. Where then were they? In hell? I think none will saie it. In Abrahams bosme, as some<sup>r</sup>, in *Limbo patrum* as other Papists doe saie; but that wil not easilie be prooued. Wherefore as that which otherwise might offende the godlie, I haue cleane omitted and left out that sentence.

And as I haue ouerpast without mentioning these, which sauor of superstition: so haue I added some godly sentences, which haue been omitted both by *Casellio* and such as followed him, as may appeare both in the 47. according to *Castel*, as in mine the 48 chap. with in three sentences of the beginning: and also in the 63. as in mine the 64. chapter, somewhat after the middle thereof.

So that I marvel, both why these were omitted, and the rest not amended by such as haue taken the translation of this booke vppon them. I grant they haue done the dutie of translators, yet sure I am they haue neglected a greater dutie than of translatorship. For my part I had rather come into the displeasure of man, than displease God;

*Catech. Tri-*  
*dent vpon*  
*these words*  
*of the Creede*  
*Descendit ad*  
*inferos.*  
*Bern. in fest.*

*genium*  
*Sanct. ser. 4.*  
*3 D. Job. in*  
*4. dist. 45. 9.*  
*1. Art. 3*  
*Iauellus*  
*philosoph.*  
*Christ. p. 8.*  
*Traict. 4 cap.*  
*de locis in sa-*  
*lutaribus dam-*  
*nat.*

rather  
displease man  
then god

*A godly Preface.*

pose, but onlie to train vs the further from  
the marke that is set before vs.

I know well it will be replied hereunto,  
that the thing which I speake of cannot  
be obtained in this life, wherein we be sub-  
iect to so many infirmities, and are soe  
corrupted and fraile, that it is vnpossible  
to attaine thereto. *Gene. 6, 3*

Neither do I say, that we can attaine so  
farre as to bee set perfectlie againe in our  
former vncorruptiōe, so long as wee bee  
held wrapped in this mortall bodie. That  
is reserved for the world to come, wherein  
all thinges shall be reduced to the highest  
perfection. But my meaning is onlie to  
declare, that the thing which shall bee ac-  
complished there, must bee begun in such  
wise here, as wee maie not cease to drawe  
neerer and neerer vnto it, by shortening  
our way continually. *Wise. 9, 13*  
*Rent. 21, 1*  
*2. Co.*  
*Phil. 3, 13*  
*14*

And surely, the Scripture teacheth vs  
manifestlie, that none shall become parta-  
kers of the glorious rising againe, where-  
in consisteth the full meature of our felici-  
tie, but those which haue endeouored here  
to die vnto sin, and to liue againe in newe-  
nes of life, which is called the right resur-  
rection, even by the spirit of Christ, whom  
all true christians haue clothed themselues  
withall, which haue mortified the deedes  
of the flesh, which haue put off the olde  
man with all his workes, and put on the  
newe man according to the image of him  
that created vs, and which haue cleansed  
themselues heere from all vncleannes both  
of bodie and soule. *Ro. 6, 4, 5*  
*Gal. 5, 19*  
*20, 21*  
*Rom. 8, 4, 5*  
*2. Corin. 7, 1*  
*Coloss. 3, 15*  
*1 Eph. 4, 22*  
*24*  
*1. Col. 3, 1, 4*  
*5*

And that is the reason why saint Paul  
b 3. having

### A godly Preface.

hauing sayde that when Christ appeareth  
wee also shall appeare with him in glory:  
*mortification* dooth forthwith warne vs to mortifie our  
members that are vpon earth, whereby he  
doth vs well to vnderstand that this mortifi-  
cation must go afore in vs here, if we pur-  
pose to attaine to glory. *to glory*

The same Paul telleth vs, that our bo-  
dies shall be quickned by reason of Christs  
spirit, which shall haue dwelled in vs here  
and whereby we shal haue repressed al our  
froward affections.

Also Saint Iohn protesteth, that who-  
so euer putteth his trust in Christ, dooth  
purge himselfe after the exāple of Christ.

To be short, there be infinite texts tou-  
ching this poynť in the holye Scriptures.  
And though there were noe more but this  
one which they vtter so often, namely that  
the vnrighteous shall not inherit the king-  
dome of God: it might bee enoughe to  
content vs withall, and to put vs in feare,  
and to mooue vs to the true and earnest re-  
pentance.

But alas! We be so loth to yeeld to this  
point, and our flesh breedeth vs so manye  
hinderances, that wee do what wee can to  
eschew that burthen, and to shake it from  
our shoulders. But in so doing what do wee  
else: but strue agaynst our owne soules  
health & resist Gods grace, who commeth  
to saue vs: howbeit by such meanes as hee  
himselſe hath ordayned, and by such waie  
as he commandeth vs, and not by meanes  
of our owne choosing.

Well sayd. God hath commanded vs to  
belceue in his Sonne, and for our belee-

uing  
for belceuing we come in

Pil



*A godly Preface.*

uing on him, hee promiseth vs euerlasting life, so as all they which belecue in Christ, taking him for their Sauour, and applying to themselves all the benefites which hee hath purchased for vs by his death, are in the right way.

But who be these beleeuers? Euen they (saith the Apostle) which walke not after the flesh, but after the Spirit; they which take paine to frame themselves to the will of Christ; into whose bodye they bee grafted, and vnto whom they be knit together, as his liuelie members; they which endeavour to loue God, and to giue ouer the loue of themselves, and of the worlde; they which haue their whole conuersation in Heauen; they which loathe their former life, and for feare of falling thereinto againe, do the more watch and looke the warilier to their thoughts, deuises, words, and deedes; they which feeling their owne weakenesse and infirmitie, make incessant praier to God for the spirite of strength & stedfastnes; and which feeling our coldnesse and vnlustines, do craue the spirit of seruencie and earnestnesse; they which in aduersitie do keepe themselves from murmuring, and endeavor to be patient; they which bethinke themselves of gods benefits, and yeeld him thanks for them; they that straine themselves to succoure their neyghhors both in bodie and soule; and at a worde, they which crucifie the fleshe with the affections and lusts thereof.

Insomuch that they in whom these fruits are not founde, ne make not the talent of sayth to preuaile in such manner as I haue

b 4:

tolde

*Apoly  
Cent*

*Roma. 8, 1*

*Ephes. 3, 17*

*18, 19*

*Eph. 4, 15, 16*

*Luk. 9, 13*

*1. Ioh. 3, 15*

*16*

*Phil. 3, 20*

*1. The. 5, 17*

*Ro. 5, 3, 4*

*5*

*James. 1, 3*

*Ps. 116, 13*

*13*

*Rom. 12, 4*

*5. &c*

*1. Cor. 12, 12*

*13. &c*

*Colos. 3, 5*

*A godly Preface.*

told you cannot be said to bee in the number of the true beleeuers and faithful ones, notwithstanding that they pretende some countenance of honestie, and therefore much lesse can those be sayde to be of that number, in whom the workes of the flesh  
*Gal. 2<sup>e</sup>, 19*  
*20, 21* are apparant.

*Imputation  
of righteous-  
nesse.*

But some fleshlie christian will saye still, that as for him, hee is clothed with the righteousness of Christ, that the perfect obedience which Christ hath yeelded to God his Father in satisfieng the law, is imputed vnto him, as if he himseife had yeelded it: and to bee short, that hee is reckoned for righteous by his faith, soe as none of all his imperfections are to be made account of.

If thou listest to beguile thy selfe, thou maist: but it will bee to thy harme and confusion. Indeepe Christ laieth not our sins to our charge, if wee beleeuie aright in him neyther shall all our imperfections hinder the vertue and efficacye of his death. But to beare thy selfe in hande, that Christ holdeth thee for righteous, when thou giuest thy selfe to vnrighteousnes, and hast nope other care but to followe thine owne inordinate lustes: it is not onelye a dooing of great dishonour vnto him, but also a scorning of him for his redeeming thee.

And I pray thee, what man of good and sound iudgement dareth saye, that Christ holdeth him for low'ye, which is puffed vp with pride? Or for liberall and charitable, which is full of niggardinesse, distrust and vnkindnesse for a louer of god, which is full of selfe-loue, and loue of the world? Or  
for

*A godly Preface.*

for a worshipper of God, which maketh  
no right account of him? Or for a deligh-  
ter in God, which hath none other care  
but to satisfie his owne pleasures and de-  
lights? Or for a man mindfull of Gods be-  
nefits, which is vnthankfull? Or (to speake  
more homelye) a whooremonger for a  
chaste person, or a glutton and a drunkarde  
for a sober and moderate feeder? I beleue  
that euen thou thy telfe (if thou consider  
it throughly,) wouldest bee ashamed to  
think it, & much more to speak it. For how  
is it possible that a man shoulde bee right-  
eous without righteousnesse, good with-  
out goodnes, vertuous without vertues?

Saint Iohn saith manifestlye, that as  
Christ is righteous: so hee that worketh  
righteousnesse is righteous, and that hee  
which sinneth is of the diuell: yea, and hee  
saith moreouer, that the thing wherein the  
children of God doo shew themselues to  
differ from the children of the diuell, is,  
that the one sort worke righteousnes, and  
the other sort worke sin.

And of a truth, I cannot tell how Gods  
true children, who are al true christians,  
coule otherwise bee better marked out,  
than by their applieng of themselues night  
and day, to do whatsoeuer is pleasant and  
acceptable to their heauenlie Father;  
whom because they knowe to bee righte-  
ous, they also doo wholly endeavor them-  
selues to do righteous things, wherein they  
shew themselues to be borne of him, as  
Iohn sheweth yet further. If hee knowe  
(sayeth he) that god is righteous, know yee  
also, that whosoever worketh righteous-

b 3.

nes,

i 1, 10, 3, 7, 8, 12  
120

*Agodly Preface.*

**1. Ioh. 3. 39**

nes, is borne of him.

Moreouer, how can it come to passe, that the true christians shoulde not giue themselves to righteousness, seeing they haue Christs spirit, (for he that hath not Christs Spirite (sayeth the Apostle) is no christian) which being holie of himselfe, cannot but driue forward the partie to all holinesse, whom he possesseth? It cannot be but that he must needs bring forth his fruits, which are, louingnes, gladnes, quietnes, mercifulnes, meekenes, faithfulness, mildnes, and stayednes. To bee short, it cannot bee but that hee must needes alter the whole man both within and without, to make a newe creature of him.

**1. Gala. 5. 22**

**23**

But see to what point satan and our own nature bring vs: namely to fall sleepe, and to sooth our selues in our vices, and to make vs to let the bridle lie loose on our neckes, and all vnder colour that Christ

**2. Co. 5. 19**

imputeth not our sinnes vnto vs, nay, he imputeth them vnto vs if wee continue in

**Tit. 2. 11**

**12**

them. For hee died not to leaue vs in them still, but to take vs out of them really and in very deed, as witnesseth further S.

**1. Rem. 6. 5**

**6. &c.**

Iohn, who telleth vs plainly, that Christ

**1. Ioh. 5. 5**

appeared to take away our sins. In which place he intendeth not to speake (as I take it) of the forgiveness of our sinnes past, but to saye that Christ doeth really, and in verie deede take awaye their sinning in workes, which doe belecue on him: which cannot be don, but that he must also therewith put into them, and imprinte in them the loue of righteousness.

Neuertheles, I will not strayne my selfe any

*A godly Preface.*

anie further about this matter : which would require a whole booke, rather than a Preface . And in good tooth, I had not spoken so largelie thereof but that I hoped to do some men good therby, who vnder Pretence that they deserue not ought at Gods hand, do make so small account of the good workes which God requireth at our hands, that they giue over the exercise of al godlinesse and do weede out of theyr harts, all regard of godly life, and of seeking their soule health with feare & trembling, as they shew well enough by the sequelle.

¶ *Phil. 2. 12*  
*Roma. 11. 12*

Furthermore, I thought by that meanes to drawe on the Readers to the receiuing of this little treatise the more willingly, wherein as there is not anie thing contey- ned, but such as maye serue to teach vs to order our life well: so was it also requisite to shewe, y there is no poynte of christiani- tie in vs, vles we set our whole hart ther- upon. And on the other part, forasmuch as the ground hereof is how we maie followe the examples of Christ, it was verie conue- niente to warne christian folke to inforce theselues therto, without flattering them- selues, & without foding themselves with vain opinions, that might turne them from the right way, or hinder them in it.

For sicke that Christes life was not set forth vnto vs, alonelie to make a legende of it, or to make a wondring at it in words, but to be followed by vs : it is the marke whereunto wee must tende, in drawing to perfection so neere as is possible, and as much as our frayltie can afforde. And o- therwise, seeing we be tolled thenceunto by

Iesus.

*A godly Preface.*

Iesus Christ himselfe, not onely in wordes, but also by examples, which are as liuelie portraictures of the life which wee ought to lead here, in waiting for his glorious coming againe, we cannot exempt our selues from it without preiudice of our saluation, no nor yet without bewraying, that wee haue no list to it. For were we rightlie desirous to become happye, and to attaine to the endlesse life which is promised vs in Christ: wee could not shewe it better than in taking the way thereto, whereby wee both may and must attaine vnto it.

And that way is none other, than to beleue in Christ, and to walke as he walked.

*1. Iohn. 2.6*

And that is saint Iohns meaning where he saith, that he which saith he dwelleth in Christ, ought to walk as hee walked, y<sup>e</sup> is to say, he ought to endeuer to liue as he liued.

*Boasting  
Christians.*

There are alwaies enow which boast themselves to beleue in Christ, or to bee christians. But the very meane to knowe them, is to marke whether their whole induer bee to follow Christ or no, which is as the badge of this so excellent profession, or as it were the faire coloured liuerie whereby we shew and declare our selues to be the same indeed, which wee report our selues to be.

And certes it is not possible, that they which are vnited and knitte vnto Christ as his members, should not bee touched with a desire to resemble him and to follow his steps. For the very thing wherein the vnion and coniunction are shewed, is that the members do shewe themselves to bee of the selfesame that the head is. And where  
that

*A godly Preface.*

that is not doone, it is an euident prooffe that the member is rotten, senselesse, and void of the life which is in the head.

And in this behalfe I report mee but to the iudgement of man, who is wise inough of himself to attayne easily to this reason.

Not without cause therefore doth saint Paul saye, that wee must bee of the same minde which Iesus Christ was of. For thereby his meaning is to do vs to vnderstand, & wee which are members of Christ must be answerable to him in vnity of affection and wil. Which thing hee teacheth yet more plainly in another place, where he saith, that we be graffed into Christ after the likenes of his death and resurrection; meaning thereby, that wee which are ioyned vnto Christ as an imp is to a stock of a tree, ought so to liue of his life as there maye not appeare any deformitye in vs; but that as he hath died, so wee must die also; and as he is risen agayne, so wee must rise againe likewise. we must dy (I say) vnto sinne, and rise againe vnto newnesse of life; for that is the death and the life which he speaketh of.

Which thing I haue said, to the end that we which boast our selues to bee Christes members, should vnderstand that our vaunting of that title is in vaine if we labor not to resemble him in al our whole life. And in what things? not in raysing the dead; in giuing sight to the blinde; in healing the sicke; or in fasting forty dayes (for these are myracles which he wrought both by himselfe, and by his Apostles for the confirming of his doctrine amongst men, that

(Philip. 2. 5)

(Rom. 6. 5)

<sup>11</sup> Iohn. 4. 3

<sup>12</sup> Mat. 9. 28

<sup>13</sup> 29. 30

<sup>14</sup> Mark. 2. 3

<sup>15</sup> Luke. 5. 18

<sup>16</sup> Ma. 4. 23. 24

<sup>17</sup> Luk. 4. 1. 2

*A godly Preface.*

that they might receiue it as heavenly and  
comming from God, and he wrought them  
once for all, without any neede (shauing  
them done againe by vs,) but in following  
his vertues, as his sayth, his obedience, his  
patience, his constancie, his temperaunce,  
his lowlines, meeknesse, mildnesse, gentle-  
nes, perseuerance, diligence earnestnes, in  
praying and thanksgiuing, and manie other  
things.

Al the which he did, not to make a shew  
of them to vs, but to traine vs to the same  
by his owne example: not to impute them  
after such a sort vnto vs, that we should be  
held for such as he him selfe is without be-  
ing so indeede: but to the intente that as  
he did them, so we should do them too, as  
he him selfe saith: and as Peter sayth, to  
the end we should folow his footsteps.

*a Mat. 11. 28*

*29*

*b 1. Pet. 2. 21*

And howe shall wee know that we be in  
him, and are made partakers of his graces;  
but by our endeououring of our selues to  
keepe his commandements: And soothlye  
the onelie meane to knowe and to be assu-  
red in our selues that wee dwel in Christ, &  
Christ in vs; is our keeping of his com-

*c 1. Iohn. 2. 3*

*4 &c.*

mandements, as saint Iohn teacheth: ad-  
ding further, that our knowing that hee  
dwelleth in vs, is by the Spirite which hee  
hath giuen vs: because that by that Spirit,  
we endeuour to followe him, and to frame  
our selues to his will, whereby wee yeelde  
prooffe of the vnion that is betweene him  
and vs. For euen as the children of this  
world, doo witnes themselves to be al one  
with the world, by following their worldly  
lustes, ambition, couetisnesse, and plea-  
sures,

*d 1. Iohn. 1. 3*  
*verse. 15. 16*



*A godly Preface.*

tures, which thing I saie also of the members of Satan : so in like case, the christians shew themselves to be made one with Christ by his holy Spirit, when they follow Christ step by steppe, and make his life, to serue them as a most perfect rule to leade their life by.

What remaineth then to be done in this case? Soothlye that wee on our part doe inforce our selues, by eschewing all slothfulness, which being hurtful and noisome in all things, is most hurtfull and noisome in this behalfe: for so much as it is of such importance, that wee cannot neglect it without wilfull disappoynting our selues of our salvation and soueraign felicitie.

This waie is narrowe and rough, I confesse it is so, as all christians dooe : and so doth Christ himselfe say it also. <sup>e</sup> For inasmuch as thereby wee must forsake our selues to followe Christ <sup>f</sup> (which is verve painfull & hard to the flesh, which desireth nothing but her owne pleasures and commodities; no doubt but wee feelee it to be verie bitter and burthensome. But what for that? Yet must we take that awaie, without stepping aside one waie or other: For that is the only way which after many laboures and hard pinches, leadeth in the ende vnto life. As for the other waie, it is verie broad & sayre, and accompanied with great pleasures, but the ende thereof, saith hee, leadeth vnto death. Now it is much better to go by labour to rest, by tribulation to ioy, and by death vnto life, than contrariwise to go by rest to labour, by ioy to tribulation, and by life to death : for looke what things

<sup>e</sup> Matt. 7.14

<sup>f</sup> Luk. 9.23

<sup>e</sup> Mat. 7.13

*A godly Preface.*

thing cometh last shall be everlasting.

What thing then should hold vs back or hinder vs in this race? If it be the worlde with all the goods, honours, and pleasures thereof; let vs vnderstande that all those things passe away<sup>h</sup> like an arrow which is shot at a white, the trace whercof is not perceiued any more when it is once past. If it bee the roughnes and vneasines of the waie: let vs consider how there is nothing so vneasie, nor so rough, which becometh not easie and smooth by continuall vse. If it be the infirm ty and weakenes of our nature: let vs thinke vpon him which hath promised to stand by vs, to helpe vs and to strengthen vs; who being good, will helpe vs; and being Almighty, will also strengthen vs, conditionally that we praise to him continually. <sup>i Luk. 11, 19</sup> Aske (saith he) and it shall be giuen vnto you, seeke and yee shall finde, knocke at the doore, and it shall bee opened vnto you. <sup>i Mat. 11, 12</sup> Provided alwaye, that wee on our side do straine our selues<sup>h</sup>: for he helpeth not them that are idle and do nothing. He giueth his Spirit, but it is to such as feeling theyr owne feeblenes, and being displeased with it, do earnestly desire and craue his spirit<sup>l</sup>. <sup>i Luk. 11, 13</sup> To such as nothing aske, nothing he doth giue. It is euen he that worketh in vs: Howbeit, not so long as we our selues sleepe not so long as we fold our aimes acrosse, and much lesse so long as we resist him.

<sup>m Mat. 11, 12</sup> The kingdome of GOD (saith Iesus, Christ) suffereth violence<sup>m</sup>, and the violent pluck it to them. And who bee those violent? Those which being inflamed with great

*A godly Preface.*

great desire and zeale to fashion themselves like to their head, do offer violence and force to themselves, to the intent that their nature and flesh beeing restrayned and brideled, maye not cast any impediment in the waie of Gods spirit, which worketh in them; which feeling themselves colde and lasie, whether it bee in praying to God, or in giuing him thanks for all thinges, or in any work of godlines either towards God or towards their neighbours, doo quicken and stirre vp themselves, without suffering themselves to go on, and to bee overcome of their flesh, which take paynes to marke all their owne thoughts and affections, and to restraine them from passing their bodis & from rousing astray, setting a sure watch vpon their mind, and following the counsel of the wise because that from the mind commeth the wellspring of al euil<sup>a</sup>; which knowing how easie it is for them to slippe aside at euery least occasion in the worlde, doo set good garde vpon themselves continually, laboring to subdue and overcome themselves: and finallye which by Christes spirit do incessantly crucify the flesh with the lusts thereof.

<sup>a</sup> *Mat. 13, 11*  
*18, 19. .o*

And of a truth, wee bee of our owne nature so contrarye to God, and so bent to the seeking of our owne selues, and our affections are so headie and vehement, and we be haled vnto euill with so great force by our flesh, that wee must not thinke that God can haue his dominion in vs, vales we vse great force to overcome & subdue our selues to him.

Yet notwithstanding, there are some  
now-

*A godly Preface.*

nowadayes: yea, and a great summe, who without taking much paine (I will not saie, without taking any at all) cease not for all that to bragge afterwarde, that they bee of Gods kingdome: but they deceiue themselves. For seeing that Gods kingdome is righteousnesse, peace, and ioy, through the Holy-g<sup>h</sup>ost (as sayth Saint Paul v:) howe can it haue place in them; which suffer vn-righteousnesse to raigne in them? And verelie it is a suffering it to raigne, when they repress it not, according also as they shew in effect by their conuersation, which is no better than the conuersation of those who they condemne.

• Rom. 14. 15

I know well they haue their shifts for it, saying that we haue no power at al, that we shall be flesh still, as long as wee bee in this life, and that wee cannot proceede far forward in this great frayltie and weaknes of our nature, but that Christ will supplye all our wantes, and not laye our sinnes to our charge. Yea, verelie, but when they say so, or rather flatter themselves after that manner; perceyue they not how they disgrace themselves from the degree of Christians? For if they cannot obey God, and do the thing that hee commandeth, they haue not Christs spirite: and if they haue not Christs Spirit, then are they not Christians. Saint Paul sayeth well, that the flesh neyther will nor can obey Gods lawe: but yet he addeth therewith, that Christians are not in the flesh, but in the Spirite. You be not in the flesh, saith hee, but in the Spirite; at leastwise if Gods Spirite be in you. Whereupon it must needs follow, that they which

• Rom. 8. 5

6

8

*A godly Preface.*

which cannot obey God, are in the flesh, and those (saith he) cannot please God.

Which reason maye serue also to this saying of theirs, that wee shall alwaies bee flesh. For if we be alwaies flesh, we shall alwaies bee stil vnchristian like, because that to be flesh, and to be christians, are things that can by no meanes match together; I meane to bee fleshe in such wise as to make none other trade than to follow a mannes owne lustes. For otherwise I deny not but that the flesh is still in vs (so long as we be wrapped in this mortall bodie) to prouoke vs vnto euill, and to make war against the spirit; but not to followe the frowarde motions of it anymore. For this standeth true, that whosoener followeth them, is not to bee registred in the number of christians. And therefore Saint Paul threatneth euerlasting death to such as liue after the flesh, specially after they haue beene taught that they be alwayes subiect vnto damnation.

*Who are fleshlie.*

*1 Rom. 8, 13*

As touching our frailty, and weaknesse, wherewith they thinke to preuaile continuallye, agaynst such as presse them with theyr duety: surelie I confesse with them that it is great, and such as maketh euen the holiest to bee ouerthrowne and vanquished oftentimes by sathan and theyr owne flesh, vvhich thing they lament and bewaile, but as for to make a shield, or a defence of it, to sooth themselves in theyr vices, and to take licence to followe their lusts; it is for such folke to do, as seeke all manner of occasion to do euill, and to rid away all regard of vpright dealing & righteousness,

*if a man has a right to be proud of any thing  
it is of a good action. Done as it ought to be  
without any base interest lurking at the bottom*

*1. Iohn. 1, 7*

### *A godly Preface.*

teou'nesse, which thing cannot agree with true christians, whose whole studie is to maintaine themselves in good workes, as they that know how all it becometh those which professe themselves to be made cleane by the blood of Iesus Christ, to turne backe to the defiling of themselves againe.

Moreover, to say that Christ will supplie all our wantes, and not charge vs with our sinnes, whereunto wee haue yeelded our selues so freelic and willinglie, after wee haue knowne him, seemeth in my iudgement to tend to none other thing, than to make Christ a cloake for our vices, and to take occasion of his grace to flatter and mayntayne our selues in them, which cannot be done without manifest wickednes. For seeing that Christ maketh vs partakers of his grace, vpon condition that wee shall leade a life both pure, holie, and becoming him, and to bring the same to passe doth promise vs his spirite, soe wee aske it of him in fayth, if wee doe the contrarie, it will not bee without dooing him wrong. Where through it will come to passe, that wee shall bereaue our selues of the benefit of our redemption, and make our selues vnworthie thereof. For (as Saynt Iohn teacheth vs) Christ his bloude maketh none cleane, saue those which walke in the light as God is light,

But I beseech these men in the name of God, to consider these thinges aduisedlye, and to thinke earnestly vpon this saying of Christs, that, Not all they which say Lord, Lord, shall be saued, but they which do the will

*of the Imitation of Christ.*

thou wilt rue ful greuously.

Vanitie it is to desire a long life<sup>m</sup>, <sup>Wic. 4. 8</sup>  
and not to care for a good life<sup>a</sup>

It is vanitie to behold the time pre<sup>a</sup> Rom. 8. 12  
sent, & not to foresee what will come<sup>13</sup>  
hereafter<sup>2</sup>. <sup>Sira. 18. 23</sup>

And vanitie it is to couer those  
things which passe away most swiftly<sup>p</sup>, and not to hasten thither where<sup>p</sup> 2. pet. 3. 10  
is ioy without end<sup>9</sup>. <sup>1. Rem. 5. 16</sup>

Forget not the prouerbe<sup>r</sup>. The eie  
is not satified vvith seeing, nor the<sup>r</sup> Eccle. 12  
eare with hearing.

Wherefore indeuor thou to vvish-  
drawe thy selfe from the loue of this  
vvorld<sup>r</sup>, and looke on things vvwhich  
are not scene<sup>r</sup>. For they vvwhich giue  
the raines to their desires<sup>a</sup>, both de-<sup>1. John. 3. 1</sup>  
file their consciences with sinne, and<sup>Coloss. 3. 2</sup>  
slay their soules thorough Gods dis-<sup>Hebr. 11. 1</sup>  
pleasure<sup>r</sup>. <sup>1. 2. cor. 4. 4</sup>  
<sup>1. Jam. 1. 1</sup>  
<sup>1. Wild. 7.</sup>

## Chap. 2.

*Against vaine glorie in spiri-  
tuall things.*



ALL men naturallie de-  
sire to knowe: but vvhat  
is knowledg vvithout<sup>a</sup> 1. cor. 1. 3  
the feare of God<sup>r</sup>?

The simplest coun. <sup>1. cor. 1. 7</sup>

c. 2.

trie

## The first booke

try swaine fearing God, is better than  
a proude Philosopher which stareth  
vpon the starres, and careth not for  
himselfe<sup>b</sup>.

<sup>b</sup> Luke. 12. 56. 57 Hee which knoweth himselfe tho-  
roughlie, esteemeth of himselfe but  
<sup>c</sup> Luk. 18. 13 lightlie<sup>c</sup>, and wayeth nought the  
praise of men.

If I had all knowledge and had not  
<sup>d</sup> 1. cor. 13. 2 loue<sup>d</sup>, what would that profit mee as  
fore God, who will iudge mee accor-  
ding to my deeds<sup>e</sup>?

<sup>e</sup> Psa. 6. 1 Study not ouer earnestly for know-  
ledge, for that is but a vexation of  
the Spirit<sup>f</sup>, and a deceiuing of the  
mind.

<sup>f</sup> Eccl. 1. 17 18 For learned men commonly would  
be known and counted wise<sup>g</sup>.

Manie things there be, which know-  
wen but little, if they doe any thing,  
profit the soule, and hee is extremely  
foolish, that casteth his minde vpon  
any thing which tendes not vnto his  
euerlasting welfare<sup>h</sup>.

<sup>h</sup> Mat. 8. 33 Much wordes doo not satisfie the  
mind, but a good consciēce is a con-  
tinuall feast, and maketh a man with  
boldnesse to approach before God<sup>k</sup>.

<sup>k</sup> 1. cor. 13. 20 By howe much thou knowest mee,  
21 & better things then other men, by  
so much shall thy paynes bee greater,  
and



*of the Imitation of Christ.*

and more greuous<sup>l</sup> than others, vn-<sup>l</sup> Lu. 22. 17  
les thou liue by so much better than<sup>l</sup> Luke, 16. 23  
other folkes.<sup>24</sup>

So then let none art, nor know-<sup>l</sup> James, 4. 7  
ledge make thee proude; but hauing  
knowledge bee thou more humble<sup>a</sup>.<sup>a</sup> Eccl. 1. 13

And if, in thine opinion, thou know-<sup>l</sup> Rom. 12. 20  
est much<sup>a</sup>, knowe thou that far moe<sup>a</sup> 1 Tim. 6. 3  
things there bee which thou knowest  
not: and neuer bee proude, man, but  
confesse thine ignorance.

Why preferrest thou thy selfe bee-<sup>l</sup> Jer. 9. 13  
fore others<sup>o</sup>, seeing that many there<sup>l</sup> 1. corin. 7. 19  
bee better learned, and more skilfull<sup>20, &c</sup>  
than thy selfe?

If thou wilt be learned, and know<sup>l</sup> 1. Tim. 1. 7  
indeed, then studie to be vnknowne,  
and to be obscure<sup>p</sup>.<sup>p</sup> 1. cor. 2. 1

For the true and perfect knowledge<sup>l</sup> &c  
is to know and debase our selues: and  
he which wil esteeme lightly of him-  
selfe, & greatly of others<sup>q</sup>, is doubt-<sup>q</sup> phil. 2. 3  
les, a wise and perfect man.<sup>l</sup> Rom. 10. 13

When thou seest one openly to of-<sup>l</sup> Math. 18. 4  
fend<sup>r</sup>, and grieuouslie to transgresse,<sup>l</sup> Mat. 23. 23  
conceauie not by and by better of thy  
selfe than of him: for thou knowest not<sup>r</sup> rom. 11  
how soone thou maiest fal thy selfe<sup>l</sup> verse. 17, &c  
1. cor. 1. 3

For in verie deede wee are fraile<sup>t</sup>:<sup>l</sup> 1. Iam. 3. 2  
but thinke none more fraile then thy  
selfe<sup>a</sup>.<sup>l</sup> Gal. 6. 1

## The first booke

## Chap. 3.

Of true knowledge, or knowledge  
of the truth.

Wisdo. 9  
verse. 4. &c.

17

John. 14, 6

1. cor. 2  
verse. 1. &c.

2. cor. 1, 6

2. cor. 13, 3

Ma. 13, 13

Mat. 23, 16

17, &c

Titus. 3, 9

2. Tim. 2, 16

1. Ioh. 1, 1, 2

3

Hebr. 1, 10



Appie is that man whom  
the truth it self<sup>a</sup>, not let-  
ters, nor figures which va-  
nish, doeth teach. For our  
own opinions & senses do  
many times deceiue, & seldom profit  
vs. What auaieth it subtilly to dispute  
about obscure and darke things<sup>b</sup>, the  
ignorance wherof, shall be no hinde-  
rance vnto vs at the daie of iudge-  
ment<sup>c</sup>?

Certainlie it is egregious follie to  
bend our wits vnto curious and hurra-  
full things, neglecting profitable and  
necessary matters: to haue a thorowe  
in sight in prophane affaires, and to  
haue no sight at all in Gods will, and  
word<sup>d</sup>.

What should we passe for tearms,  
and questions<sup>e</sup>? For he is rid from  
sundry opinions, whome the euerlas-  
ting word doth speake vnto.

For by one worde all thinges were  
made<sup>f</sup>; and one word all speake, one  
worde which was in the beginning  
speaketh

*of the Imitation of Christ.*

speaketh vnto al, without whom no man can either iudge, or vnderstand the truth. Luk. 10. 22

Now he, to whom all things are but one thing, which draweth vnto one thing all things, and seeth all things in one thing<sup>b</sup>, doubtles abiderh both constant in mind, and continually in God. Ioh. 17. 21

O God, which art the truth<sup>i</sup> make me one with thee in perpetuall charitie<sup>k</sup>. Iohn. 14. 6

Manytimes to read much, and to heare much it irketh me: whatsoeuer I can either wishe or desire, it is in thee<sup>l</sup>. 1 Ioh. 4. 16

Al teachers be ye silent<sup>m</sup>, & al creatures hold your peace<sup>n</sup>, but speake Lord, speake thou only vnto me. For the nigher one is to himselfe, & the lesse he wandreth abroad, the more easly hee conceiueth, and the more excellent thinges, because he taketh the light of his vnderstanding from aboue. Math. 23. 8

A pure mind and a constant is not distracted diuers vvaies, because it doth all thinges to the glory of God, & laboreth earnestly to be free from selfeloue<sup>o</sup>. For what doth more hinder and hurt a man, than the vnulie Zac. 2. 13  
Hab. 2. 19  
Math 6  
verse 22, &c

Better to be well mane.

red, then well learned.

The first booke

Chap. 3.

P Eph. 4. 22 affections of the mind.

James. 1. 13

A good and godly man before hee goeth about anie matter, consulteth first with himselfe <sup>14</sup> 9; and is neuer drawne away by wicked affections, but maketh them to serue at the commandement of reason.

1 Sir. 37. 16

Of all combats the foremost is to conquer our selues; and of all cares the chiefeest should bee to waxe strong against vice, and continuallie to profit more & more in vertue & holines.

2 Eph. 4. 11  
12. 13. & c.

Colossi. 1. 9  
10. & c.

Colo: 3. 1. 2

1. Pet. 2. 12

2. Pet. 3. 18

1 Rom. 7. 18

1 Cor. 13. 9

Pro. 3. 34

Galat. 6. 3

1. Cor. 13. 2

2. Co. 12. 8

1. Cor. 1. 5

1. Timo. 4. 6

2. Pro. 19. 31

2. Cor. 1. 12

1 Sir. 19. 23

The greatest perfection of this life is not without imperfection, & where we are best learned, wee are ignorant in manie things.

To conceiue modestlie of our selues, is a readier waie vnto happiness, than earnestlie to studie to bee deeply learned.

And yet is not science, or knowledge to be contemned, because being rightlie considered it is good, and allowed of God. But for all that, the goodnes of man, is better than his knowledge, and a good life is to bee preferred afore learning.

But because many desire to knowe, rather than to please God, it falleth out comonly that they erre, & reape either no fruite, or verie little by all their

of the imitation of Christ.  
their studie <sup>b</sup>.

then well learned

<sup>b</sup> 1. Cor, 4

19, 20

<sup>c</sup> Math, 3, 7

8

Matthew, 7

vers, 15, & c.

Mar, 12, 35

36

Now would they bee as earnest in rooting out vices <sup>c</sup>, and in planting vertues, as they are diligent in proposing questions, certainly both the rude multitude would bee more vertuous, and the learned sort more sage then they are.

Assuredly at the day of iudgment we must tell, not what we haue read, but what we haue doone <sup>d</sup>: and howe religiouslie we haue liued, not howe rhetoricallie we haue perswaded.

<sup>d</sup> Mat, 23, 5,

ver, 34, & c.

Roman, 2, 6

2, Cor, 5, 10

Reue 22, 12

Go to then, where be now those masters so famous, and so pointed at in their life time <sup>e</sup>, whose places such haue, as perhaps neuer think on the? In their life time who but they? now where are they? So quickly vanisheth the glorie of the worlde <sup>f</sup>. Nowe if they had liued according to their knowledge (and knowne rightly the word of God) then had they studied to their euerlasting praise & profit <sup>g</sup>.

<sup>e</sup> 1 cor, 1, 10

<sup>f</sup> Eccles. 1

ver, 2, & c.

Eccles, 2,

ver, 1, & c.

<sup>g</sup> Ps, 112, 6

Alas, howe many euen of the learned sort perish in this world for lacke of the feare of God <sup>h</sup>: And because they couet to be rather famous than vertuous, they are caried away with vaine imagination <sup>i</sup>.

<sup>h</sup> Esai, 2, 13

14

Esai, 33, 18

1, cor, 1, 20

21 & c.

1 Romans, 1

verse, 12 & c.

So that in truth, hee which loueth

c 5.

much

## The first booke

1 Col. 3, 14 much<sup>k</sup>, is famous, he which despiseth  
 Ephes 3 17 glory<sup>l</sup>, is glorious; hee which hum-  
 bleth himselfe, is honourable<sup>m</sup>, hee  
 1 Matth. 23 which counteth al things but dung to  
 werse, 8. &c. winne Christ<sup>n</sup>, is prudent; and hee is  
 Matth. 1, 4 learned indeede which abandoneth  
 Pro. 5, 33 his owne wil, to doo the wil of God<sup>o</sup>.  
 Luke. 16, 14  
 Phil. 3, 8  
 1oh. 7, 16  
 17, 18

## Chap 4.

Wisdome must be used in all  
 our dealings.



BELIEVE not euery  
 saing or spirite<sup>a</sup>, but  
 examine the matter  
 wiselie by the worde of  
 God.

1. 1oh. 4, 1

b Gen. 6, 5 For alas, naturally wee are giuen<sup>b</sup>  
 both to thinke and speake rather ill,  
 then wel of others.

But good men belecue nor euerie  
 mans words; because they know how  
 that we are prone alwaies vnto euil<sup>c</sup>  
 and that the best offendeth with his  
 toong<sup>d</sup>.

It is a point of great wisdom to  
 be neither heady<sup>e</sup> in our actions, nor  
 obstinate in opinion<sup>f</sup>. As great wis-  
 dome is it, neither to belecue euery  
 mans words<sup>g</sup>, nor by and by to re-  
 hearse that which hath bin told<sup>h</sup>.

Take

Chap. 5.

11

How to read the scriptures

of the Incarnation of Christ.

Take counsell of a Godlie man <sup>1</sup>, <sup>1</sup> Sir. 17. 12  
whome thou knowest to keepe the <sup>1</sup> Prou. 2. 10  
commandements of God, and follow  
the counsel of the wise <sup>1</sup> before thine <sup>1</sup> & Prou. 12. 15  
owne fantasies. A good life maketh a  
godly wise man <sup>1</sup>. <sup>1</sup> Prou. 9. 19

The more a man humbleth himself  
afore God <sup>m</sup>, the more wise he is and <sup>m</sup> Prou. 1. 4  
quiet in all his affaires. <sup>1</sup> Prou. 13. 13  
<sup>1</sup> Sirach. 3. 20

Chap. 6.

How to read and studie the holy Scrip-  
tures with profit.



LOOKE in the holie  
scriptures for truth, not  
for eloquence: & reade  
them with that minde  
wherewith they were  
written, for thine euerlasting profit  
not for a polished phrase.

Study as well godly books, though  
they be rude <sup>n</sup>, as woorkes both elo-  
quent for stile, and profound for me-  
thod.

Respect not in the authour either  
learning or ignorance, but let the  
pure loue of the simple truth allure  
thee to read <sup>n</sup>: and neuer marke who  
speaketh, but what is said.

Men die <sup>n</sup>, but the worde of God  
shall

<sup>1</sup> Ioh. 5. 39  
<sup>1</sup> Tim. 3. 16

<sup>17</sup>

<sup>1</sup> 1 corint. 1  
verse 17. &c

<sup>1</sup> 1 corin. 1. 11

<sup>1</sup> 2 pet. 1. 16

<sup>1</sup> Rom. 1. 16

<sup>1</sup> psal. 43. 2

<sup>1</sup> psal. 89. 48

<sup>1</sup> psal. 97. 10

## The first booke

9 Esai, 49, 8 shal stand for euer<sup>c</sup>: and God sundry  
 Psal. 100, 5 waies spebeth vnto vs not respecting  
 Psal. 117, 2 our persons<sup>f</sup>.

1 Galat, 2, 6 Many times through our own cu-  
 2 Pet, 1, 17 riositie we profit little in the reading  
 Deut, 10, 17 of good bookes, whilest we stande to  
 discusse those thinges which ought  
 simplie to be ouerpast.

If thou desirest to reape commodi-  
 8 Esai, 66, 2 tie, reade with all humilitie<sup>e</sup>, simpli-  
 city, and zeale: and neuer couet to be  
 1 Jer, 9, 23 counted learned<sup>b</sup>.

24 Be questioning alwaies with godly  
 1 Cor, 1, 29 men, and hearken with silence vnto  
 31 their sayings<sup>i</sup>, be not offended with  
 1 Sirac, 6, 36 the darke speech of thine elders, for  
 Prou, 13, 20 they neuer spake without cause why.

## Chap. 6.

That inordinate and carnall affections  
 must be mortified.

2 Pro, 18, 14

Esai, 48, 22

James, 1, 13

14

15

1 Pro, 13, 10

25

Proue, 13, 3

Eccle, 5, 9

Math, 5, 3

1 Ma, 11, 19

Proue, 1, 16

Mar, 11, 10



When soeuer a man doth  
 couet a thing immode-  
 ratelie, strayghtwaie  
 his minde is out of  
 quiet<sup>a</sup>.

The proud & the couetous be euer  
 vexed<sup>b</sup>, but he which is poore<sup>c</sup>, and  
 meek in spirit<sup>d</sup>, liueth in great ease<sup>e</sup>.  
 He which doth not mortifie the in-  
 ordinate



*of the Imitation of Christ.*

ordinate affections of his mind<sup>c</sup>, may  
easilie be caried away to wickednes,  
& with trifling things bee overcome.

<sup>f</sup> Rom. 8. 13  
Galath. 6, 8  
Colof. 3, 5

Hee that is weake, worldly, and car-  
nal<sup>e</sup>, can no waies withdraw himself  
from earthly desire<sup>h</sup>; and therefore  
when hee resisteth them, it greeueth  
him; when he is contraried, hee fret-  
teth, and if he fulfil his minde, he sin-  
neth, and by and by doth wounde his  
conscience<sup>i</sup>, because he foloweth his  
desires, which in steade of that peace  
which he looked for, bring continual  
disquietnesse<sup>k</sup>.

<sup>g</sup> Roman, 8  
vers, 5. &c.  
<sup>h</sup> Galath, 5  
vers, 17. &c.

Wherefore the true quietnesse of  
mind is attained, not by tolowing, but  
by resisting wicked affections<sup>l</sup>, & re-  
maineth in him which is feruent, and  
godly zealous<sup>m</sup>, nor in carnall, and  
worldly men<sup>n</sup>.

<sup>i</sup> Iam, 1, 19  
Roman. 2  
vers, 5, &c.  
<sup>k</sup> Pro, 14, 13  
Esa. 57, 20  
21

<sup>l</sup> 1. Pet, 2, 11  
<sup>m</sup> Gal, 5, 22  
<sup>n</sup> Ro. 13, 14

## Chap. 7.

*Against vaine hope, and vaine  
glorie.*

It is a vayne thing to  
trust either in man<sup>a</sup>,  
or in anie other crea-  
ture<sup>b</sup>.

<sup>a</sup> Psal, 63  
vers, 1. &c.  
Jerem. 17, 5

Be not ashamed to be  
in subiection to others<sup>c</sup>, for Christes  
ake,

<sup>c</sup> psal, 119, 7. 8  
Gal, 5, 13

<sup>4</sup> Math. 5.3 Take, nor if thou be poore in this present life <sup>4</sup>.

Depend not vpon thy selfe, but put  
<sup>2</sup> prou. 3.5 thy confidence in the Lord <sup>c</sup>. Do thy  
<sup>1</sup> psalm. 2.12 part notwithstanding, and God will  
<sup>1</sup> Math. 2.5 blesse thine indeuour <sup>1</sup>.

Trust not to thine own knowledge,  
 neither doe thou repose any confi-  
<sup>1</sup> psal. 117.1 dence in the wit of man <sup>8</sup> but only in  
<sup>1</sup> psal. 56.11 the Lord <sup>h</sup> which exalterh the hūble,  
<sup>1</sup> James 4.6 and bringeth downe the proud <sup>1</sup>.

Glory thou neither in thy riches <sup>k</sup>,  
<sup>1</sup> Iere. 9.3 if thou haue much, nor of thy friends  
<sup>24</sup>  
<sup>1</sup> cor. 1.31 if they be mightie, but in the Lorde,  
<sup>1</sup> James 1.17 who both giueth all things <sup>1</sup>, & gladly  
<sup>1</sup> Rom. 8.32 would giue himselte afore all things.

Be thou proud neither of thy beau-  
<sup>1</sup> Iere. 9.23 tie, or bignesse <sup>m</sup>. For a little sicknes  
<sup>1</sup> Job 1.7 doth both deforme the one, and con-  
<sup>1</sup> John. 14.2 sume the other <sup>n</sup>.

Like not ouerwell of thy selfe, if  
 thou haue a good wit, least thou of-  
 fend god therby, which gaue whatso-  
<sup>1</sup> 1 cor. 4.7 euer good thing thou hast by nature <sup>o</sup>.

Thinke not thy selfe better than  
<sup>12</sup>  
<sup>1</sup> Math. 23.34 other men <sup>p</sup>, least God who knoweth  
<sup>1</sup> John 3.25 what is in man <sup>q</sup> condemne thee ve-  
<sup>1</sup> Rom. 8.17 terly for thine arrogant conceit.

Doest thou well? Take heede of  
 pride, God iudgeth not as man doth  
<sup>1</sup> 1 Sam. 16.7 <sup>r</sup>. For that commonlie displeaseth  
 him,

*of the Imitation of Christ.*

him which pleaseth man<sup>f</sup>.

<sup>f</sup> Esai, 53, 8

If thou hast anie goodnes in thy selfe, think that another hath more<sup>1</sup>, so shalt thou alwaies retain the true modestie of mind,

<sup>9</sup>

<sup>1</sup> 1. Corin, 14

verse, 3

<sup>2</sup> Luk, 18, 11

11, 13

To debase thy selfe euen vnder all men can neuer hurt thee, but to prefer thy selfe afore one man, may easily condemne thee<sup>2</sup>.

Matth, 6, 11

12

<sup>2</sup> 1. pet, 5, 5

6

The humble man is alwaies in quiet<sup>3</sup>: but the hawie mynde tumeth commonly with indignation<sup>7</sup>.

<sup>7</sup> Iames, 4, 1

2

### Chap. 8.

*What company is to be followed  
or refrained,*



OPEN not thine hart vnto euery man<sup>a</sup>, but communicate thine affaires with the wise & godly<sup>b</sup>.

<sup>a</sup> Sirac, 8, 19

<sup>b</sup> Si, 37, 12

<sup>c</sup> Sirac, 8, 8

<sup>d</sup> Si, 13, 24

<sup>e</sup> pro, 23, 3

sirac, 13, 10

Acquaint thy selfe with reuerend old men<sup>c</sup>, and delight not much in the company of youth and strangers.

<sup>f</sup> sirac, 11, 16

17, &c

Flatter not the welthy<sup>d</sup>, and take heede of the mightie<sup>e</sup>, ioine thee to thine equals<sup>f</sup> which are godly<sup>g</sup>, and do that which is honest<sup>h</sup>, and for the publike welfare<sup>i</sup>.

<sup>g</sup> 2. sam, 23

verse, 26, 27

psal, 18, 25

16

<sup>h</sup> 2. Tim, 2, 2

<sup>i</sup> Ephel, 4

verse, 11, &c

Bee familiar with no woman vnlawfully

The first booke

lawfullie<sup>h</sup>; but generallie commende  
 & Prou, 5, 3 as many as are good<sup>l</sup>.  
 8 With to bee familiar but with God  
 1 Pro, 31, 39 onely, and his holy Angels<sup>m</sup>, and vt-  
 1 Pet, 3, 5, terlie auoyde the companie of some  
 &c. men<sup>a</sup>.  
 m Phil, 3, 30 Haue peace with al men<sup>o</sup>, but not  
 m Pro, 1, 24 familiarlie?  
 Prouerb, 23 Manie times it falleth out, that we  
 verse, 6, &c. loue a stranger through the report of  
 20, 21 others, whom afterwards we hate ha-  
 Pro, 29, 24 uing tried his conditions. And many  
 Sirac, 19, 3 times we displease other by our lewd  
 o Ro 12, 18 behauior, whō we thought we should  
 1. Thel, 2, 12 please right well, if wee had but their  
 1. Corin, 5 acquaintance.  
 verse, 9, &c.  
 Psal, 16. 45

Chap. 9.

Of obedience and sub-  
 iection.



1. Pet, 2, 13  
 15

T is greatlie for our be-  
 hooft to liue vnder o-  
 thers<sup>a</sup>, not as wee list  
 our selues; and at more  
 ease liue subiects, than  
 rulers.

b Ephe, 6, 6  
 Colof, 3, 22

Many obey for feare<sup>b</sup>, rather than  
 for loue, and grudgingly, not gladly.  
 But such can neuer haue the libertie  
 of minde, before they obey both for  
 conscience

*of the Imitation of Christ*

conscience<sup>c</sup>, & for the Lords sake<sup>d</sup>. <sup>c Rom, 13, 5</sup>

Whereloeuer thou becommest, <sup>d 1. Pet, 2, 13</sup>

looke neuer to liue at ease, vnlesse  
thou keepe thy selfe within thy cal-  
ling, and obey thy superiors.

The opinion, and change of places  
hath deceiued many a man.

Euery man by nature woulde sol-  
lowe his owne minde, and fauoureth  
such as are of his opinion: but if wee  
feare God, wee will sometime change  
our mind for quietnes sake<sup>e</sup>.

For who is so wise, that he knoweth  
all things<sup>f</sup>? Therefore trust not too  
much vnto thine owne opinion<sup>g</sup>, but  
willingly giue eare to the iudgement  
of others<sup>h</sup>. <sup>e Psa, 34, 14</sup>  
<sup>Rom, 12, 3</sup>  
<sup>Ro, 14, 1, & c.</sup>  
<sup>f Ro, 12, 6</sup>  
<sup>g 1. Cor, 12, 8</sup>  
<sup>h Pro, 3, 5</sup>

And albeit thou stande in a good  
matter: yet if it bee more expedient  
to haue it otherwise, alter thy mind,  
and thou shalt do better<sup>i</sup>. <sup>i Prou 12, 8</sup>  
<sup>15</sup>

I haue heard many times that it is  
easier, yet better to heare, and take  
than to giue counsell<sup>k</sup>: & he bewrai-  
eth his pride, & pertinacie<sup>l</sup>, which  
will sticke in an opinion, though it be  
good, if wiser than himselfe through  
deeper iudgement and circum-  
<sup>l 1. Col, 9, 1</sup>  
<sup>19. & c</sup>  
<sup>k Pro, 11, 27</sup>  
<sup>28</sup>  
<sup>l Pro, 2, 1, 9</sup>

stances would haue  
it altered.

*Against*

Chap. 10.

Against idle meetings and  
vaine talke.

<sup>a</sup> Ma. 14, 33

<sup>b</sup> Pro. 10, 14



Hunne the common meetings of men <sup>a</sup>, as much as thou canst. For to talke of worldly matters <sup>b</sup> doth greatly hurt vs, meane wee neuer so well.

The reason is. We are easily drawn awaie with vanitie. And for my part I haue wished manie times that I had bin both silent and absent.

Nowe if anie woulde examine the cause why so gladly we chat and prattle together, seeing we seldome speak without offence to God, and hurt to our conscience, he shall finde it to be euen comfort forsooth, & recreation. For the more earnestlie wee couet, & desire a thing, or the more certainlie we know anie euill to bee towards vs, the more vehementlie wee loue to talke and thinke thereof, albeit commonly to small profit or purpose.

For this outward cōfort doth not a little hinder the inward consolation.

Wherefore wee are to watch and pray <sup>c</sup> that we spende not the time <sup>d</sup> Ma. 13, 36 idlie<sup>d</sup>: and if wee will, or must of necessity

## of the Imitation of Christ.

cessity speake, let our speech be good to the vse of edifieng<sup>e</sup> char it may minister grace vnto the hearers. <sup>e Eph. 4, 29</sup>

To babble much we should not vse, both because the custome thereof is naught, and for that in manie words there cannot want iniquitie. But godlie speech greatly aualeth to a vertuous life<sup>s</sup>, especially where men of like mindes and spirit are coupled together in the Lord. <sup>f Pro. 10, 19  
g Pro. 10, 11  
Pro. 18. 21  
Luke. 6, 45</sup>

## Chap. ii.

Howe to come to quietnesse in minde and to a godlie life,



Would we not intermeddle<sup>e</sup> with other mens dooings and sayings, wee might liue at great ease & quietnes. But how is it possible y<sup>e</sup> he shuld be quiet which busieth himselfe with those matters y<sup>e</sup> touch him not; which picketh occasions to go abroad, & litle or seldom can keep himself at home; Blessed are the meeke<sup>b</sup>, for the haue much rest<sup>c</sup>. <sup>a 1. Tim. 5, 13  
b Matt. 5, 5  
c Mat. 13, 29</sup>

In olde time manie attayned vnto singular perfection, and were zelouslie

lie addicted to the contemplation of  
heavenly thinges. And how so? They  
mortified their earthly members <sup>d</sup>.  
a Colo. 3.5 We loose the bridle to all beastly de-  
sires, and care altogether for tempo-  
ral trash<sup>e</sup>. Sildome, if at al, we subdue  
e Lu. 21.44 our affections indeede neither desire  
1. cori. 7. 31 we to profit more and more dailie in  
well doing. If therefore we remain in  
f Reu. 3. 15 religion either colde or lukewarme<sup>f</sup>,  
what maruell.

But were wee dead vnto our owne  
g Rom 6.1 selues<sup>g</sup>, and not intangled inwardlie  
a. Pet. 1. 10 with perturbatiōs; doubtles we shuld  
tast the vnspeakeable sweetenesse of  
a godlie life, and bee inflamed with a  
burning desire of celestiaall things.

For in very deede the greatest<sup>h</sup>, if  
not the whole, let from godlinesse is,  
because we are in bondage to vile af-  
fections<sup>h</sup>, and labor not to follow the  
footsteps of the faithfull.

Hence it is, that if wee bee neuer so  
lighilie touched with aduersitie, wee  
are marueilously dismaide, and seeke  
helpe of man<sup>i</sup>, which commeth from  
the Lord<sup>k</sup>.

Now would we keepe our places<sup>l</sup>,  
like valiant soldiors, the Lord woulde  
helpe vs from aboue. For he is ready  
to assist them which serue him<sup>m</sup>, and  
will

h Ro. 6.12  
Roman .7  
verse, 4. &c.  
Ro. 8. 1. &c.  
i Luk. 8. 43  
Mark. 5. 26  
Isai. 30, 16  
k psalm, 44  
verse. 1. &c.  
l Ephe, 6. 10  
m 1. cor, 1, 3  
verse, 13



*of the Imitation of Christ.*

will giue vs victorie, if wee fight his battell<sup>a</sup>. But if we place our religion in dooing these outward thinges, in short time our religion with them<sup>b</sup> will vtterly decay.

Wherefore the axe must bee laide vnto the roote<sup>c</sup>, and our wicked affections cut off; which is the onelie way to find rest for our soules.

If euery yeare we would roote out a vice from our minds, oh how quicklie should we prooue good men! but alas we see by experience, that after many yeares wee are woorser than when at the first wee professed religion. And hee is an holie man counted now adaies, which can retaine a part of his first & former zeale, yet should the fire of godlinesse increase daylie, and be inflamed more and more.

The remedie whereof is, at the beginning to straine our selues, so shall we afterward do al things at pleasure.

I confesse in deede it is harde to leaue old woonts<sup>d</sup>; and as harde, yea harder for a man to bridle his affections. At the beginning therefore stauie with thine inclination, and leaue a wicked custome, lest otherwise when you would you cannot so easilie. For it is impossible that wee shoulde vanquish

<sup>a</sup> 1am, 4, 13<sup>b</sup> Col, 3, 22<sup>c</sup> Mat, 3, 10<sup>d</sup> Luk, 9, 59

The first booke

quish and subdue mighty, which cannot overcome light & trifling things.

Oh, if thou wouldst consider what quietnesse to thy selfe, and a ioy to others thou shouldest bring by godly and good behauiour<sup>r</sup>, doubtlesse thy chiefest care would be, how to liue in the sight of God religiously, and honestly in the eyes of man.

Chap. 12.

Of the profit gotten by aduersity.



It is good for vs sometime to suffer affliction.

For it maketh vs to knowe our selues in this vvorlde<sup>a</sup>, and to repose no confidence in

<sup>a</sup> ps. 119. 67

71

<sup>b</sup> 2. chr. 10. 7

psa. 118. 5. & c

3. corin. 1. 9

<sup>c</sup> Mat. 5. 11

<sup>d</sup> 2 Sam. 16

ye. 10. 11. 12

Roman. 5. 3

<sup>e</sup> Rom. 8. 16

17

1. peter 4. 14

1. John 5. 21

<sup>f</sup> psalm. 94

verse 17. & c

<sup>g</sup> 2. corin. 1. 9

any creature<sup>b</sup>.

It is good for vs sometime to be ill spoken of<sup>c</sup>, & ill thought of, although wee deserue not the same. For that bringeth to humiliry<sup>d</sup>, and driueth from pride. And the more earnestlie we call for the testimony of God in

our conscience<sup>e</sup>, when we are condemned among men & of no credit,

So that euery man ought so to depend vpon God<sup>f</sup>, that he neede not

care

h can-  
hings.  
r what  
to o-  
godly  
le thy  
iue in  
d ho.

ome-  
tion.  
vs to  
es in  
nd to  
nce in

be ill  
ough  
that  
iueh  
estlie  
od in  
cons  
edit,  
o de-  
e not  
care

keeth to preuaile ouer enemies.

He which onely outwardly shun-  
neth tentations, and plucketh not vp  
the root from whence they do spring,  
is so far frō escaping them, that they  
assaile him the sooner, and make him  
much worser than he was before.

Mat. 12, 45

By sufferance, through gods grace  
thou shalt more preuaile, than by  
stubbornes and resistance.

Hebru. 6, 4

3

6

In thy troubles vse counsell. If thy  
neighbour be afflicted, giue him no il  
words, bur comfort rather, which  
thou wouldest haue thy selfe, if thou  
wert in his case.

1 Pet. 2, 20, 11

Romans, 5

verse 3, &c

James, 1, 12

1 cor. 10

verse 10

Galat. 6, 1

Job. 6, 10

Mat. 8, 26

Math. 14, 11

1 am. 1, 6, 8

The cause of all wicked tentations  
is vnconstancie of mind, and lacke of  
faith. For as a ship without a sterne  
is carried to and fro with winde and  
weather: so the wauering, and vn-  
constant man is diuersly tempted.

As fire trieth yron, so tentation tri-  
eth man. What we are able to dowe  
know not many times, bur vwhat wee  
are, tentation shewes.

Wisd. 3, 6

Sirach 1, 3

1 peter. 1, 7

1 cor. 3, 13

James, 1, 12

To auoid tentation, it is good to be  
circumspect at the beginning of the  
same. For the enemy is the more  
easily ouercome, when wee shut the  
doore of our vaderstanding against  
him, and meete him at the threshold

The first booke

as soone as he begins to knocke. And therefore saide a certaine Poet right well to his effect.

\* Ouid in  
his 3 booke  
de arte a-  
mandi.

Learne before  
thou speake,  
and vse phy-

sicke or cuer.

thou be sicke

Sirac. 18. 13

The steps

to sinne.

If thou beest sicke, preuent the worst  
And seeke for remedie as the first.  
For when a sicknesse hath taken roote  
If thou take phisicke it will not boor.

For first commeth into our minds a bare cogitation of euill; then followeth a strong imaginatio, out of which proceedeth a wonderful delectation, wicked motions, and assent vnto sin; and so by litle and litle the malicious enemy entreth in, when at the first he might easily be kept out.

Wherby this we get, that the longer we tary before we resist, both we are weaker when we do resist, & our enemy the stronger whom we must resist.

\* 1am. 1. 14

15 Some as soone as they begin to amend their liues, others at their end & diuers all their life time are tempted, and afflicted: againe there bee, which are but lightly assaulted, which thing god, who worketh al things for the safetie of his elect, bringeth to passe according to the wisdom, and equity of his heavenly will.

\* Rom. 8. 8

And therefore wee must not despaire, when we are tempted, but so much

of the Imitation of Christ.

much the more earnestlie pray vnto God that he would vouchsafe to help vs in al extremities, and, according to the wordes of Paule<sup>e</sup>, giue issue y<sup>e</sup> we may be able to beare our tentation.

1. cor. 10. 13

*Evill  
Evill*

So then in al tentations, and troubles let vs humble our selues vnder the mighty hand of God<sup>e</sup>. For he exalteth the humble and meeke<sup>k</sup>.

1. Pet. 5. 6

James, 4. 10

James, 4. 6

Prou 3. 34

1. cor. 3. 18

1. Pet. 1. 6

7

In aduersitie man is tried<sup>i</sup>, how he hath profited in well doing, and so he getteth not only fauor before God<sup>k</sup>, but also fame among me<sup>e</sup>. For it is no great thing for a man in prosperitie to seeme deuout and zealous: but he which continueth patient in the time of aduersity<sup>i</sup>, will doubtles prooue a perfect man.

1. Roma, 5. 3

James, 1. 3

Manie ouercome great troubles; which are ouercome by smal, and daillie: but such cannot trust to themselves in great, which are so weake in trifling things.

#### Chap. 14.

Against rash iudgments.



LOOKE into thy selfe, and iudge not other men<sup>e</sup>. For in iudging other, we labour vaine-ly, erre commonly, &

• Matthe 7. 1

Luke, 6. 37

d. 2

easily

## The first booke

b 7 am, 4. 11

c 1 Cor, 11

vers.

easily offende<sup>b</sup>: but in iudging and examining our selues<sup>c</sup> we reape singular commodity.

As wee fanſie a thing, ſo we iudge thereof: and blinded with priuat affection wee commonly giue partiall

d Rom, 2. 1

ſentence<sup>d</sup>.

Now were the loue of God alwaies and our only guide, our ſenſes, which are enemies to trueth, woulde not ſo eaſily trouble vs. But commonly ſomewhat either lurketh within, or chan- ceth without, which carrieth vs away.

Many in their dooings vnwittingly ſeekethemſelues, which are ſo long quiet in minde, as they enioie all things according to their wiſh: but if any thing fall out otherwiſe the they would, they chafe, fret and fume.

Great diſſention riſeth manie times euen among friends, & countrimen, yea among the godly and zealous to through diuerſitie of opinions. For ſuch is our nature, vvee can hardlie breake an olde cuſtome: and farther than he ſeeth no man will gladlie go. But if we cleaue, or depend more vp-

e Job, 3. 3. 4

on reaſon and ſenſe<sup>e</sup>, then vpon that vertue which bringeth vnder the obedience of Chriſt, let vs neuer looke to be inflamed with the light of gods holie

*of the Imitation of Christ.*

holie spirit. For God will bee serued  
not vvith a piece of man, but vvith  
whole man<sup>f</sup>, neither doth he allow  
reason to iudge of religion.

<sup>f</sup>Deut, 6, 3

Luke, 10, 27

Mark, 12, 29

30

Matt, 22, 37

Chap. 15.

*Of the workes of charity, and how  
to do good works.*



E ought not to do wic-  
kedly for any thing<sup>a</sup>,  
not for any mans sake<sup>b</sup>:  
albeit in respect of the  
weake<sup>c</sup>, a good worke  
may be vndone sometime, or doone  
otherwise. And that is not to neglect  
a good woorke, but leaue one good  
worke to doe a better.

<sup>a</sup>Roma, 3, 8

<sup>b</sup>Rom, 8, 38

39

<sup>c</sup>1, cor, 9, 10

21, 32

If thou haue not loue thine outward  
deedes profit nothing<sup>d</sup>, if thou haue  
loue, be thy works neuer so small, and  
simple, they profit much. For God re-  
specteth not what is don, but how and  
with what affection a thing is done<sup>e</sup>.

<sup>d</sup>1, cor, 13, 3

<sup>e</sup>Luke, 7

He doth much that loueth much<sup>f</sup>.  
He doth much that doth a thing as it  
should be don<sup>g</sup>. And he doth so, that  
seeketh the common welfare before  
his own profit<sup>h</sup>.

vers. 40, &c

<sup>f</sup>Luk, 7, 47

<sup>g</sup>Matt, 26,

10

<sup>h</sup>1, cor, 13, 5

It many times seemeth a charitable  
deed, which indeed is a carnall. For  
that which is doone, as commonlie

Carnall

works what

d. 3.

works

## The first booke

works are don, either of affection, or desire of gaine, or hope of rewarde, vvhich are carnall inclinations, as doubles a carnal, and not a charitable vvorke.

Fruites of charity.

1 Iohn, 2, 25

16, 17

James, 4, 4

1 Cor. 13, 4

1 Iere. 9, 23

1 Cor. 13, 1

1 Iam, 1, 17

1 Reu. 7, 15

16, 17

1 Ecclef. 1

verse 13, &c

Philip. 3, 8

A man indued with perfect charity serueth not his own turne, but onely in all things seeketh the glory of God. He enuieth not. For he loueth no priuate ioye, neither will reioice in himselfe, but in the Lord, vvhose blessing he desireth before al things. He ascribeth no goodnesse vnto anie, but acknowledgeth al things to come of God, from whome euery good gift & euery perfect gift doth proceed, and in whom al the Saints do rest in perpetuall blisse. Finally he which hath but a sparke of this true charitie, accounteth all worldly thinges but meere vanity.

## Chap. 16.

That men which offend must be borne withall sometime.



1. Theff. 5

verse 14

1 Iay 30, 18

Luke, 21, 19

Hat which thou canst not amende neither in thy selfe, nor others must patientlie be suffered, til God other wise worke.

Think



*of the Imitation of Christ.*

Thinke vvith thy selfe, that per-  
chance God doeth it to trie thy pati-  
ence<sup>b</sup>, without which our merits do  
little auaille: notwithstanding in thy  
troubles thou oughtest to beseech al-  
mightie God to assist thee with his  
grace, that patiently thou maiest en-  
dure his crosse, and triall<sup>c</sup>.

<sup>b</sup> Rom, 5. 3<sup>c</sup> James, 1. 3. 4<sup>c</sup> Luk, 17. 5<sup>c</sup> James, 1. 5<sup>c</sup> Titus, 3. 10

If any being diuers, and sundrie  
times admonished, wil not amend<sup>d</sup>,  
deale with him no more; but commit  
the vvhole matter to GOD, that his  
will, and glory maie appeare in al his  
creatures<sup>e</sup>, which knoweth wel how  
to turne all things to the best.

<sup>e</sup> Math. 6. 7. 8

Endeuour thy selfe patientlie to  
beare the faultes, and infirmities of  
other men whatsoeuer they be<sup>f</sup>: for  
so much as thou art faultie thy selfe<sup>g</sup>,  
and must bee borne wihall. And if  
thou canst not be such as thou woul-  
dest bee, thinkest thou to make ano-  
ther according to thy mind?

<sup>f</sup> Gala 6. 1. 2<sup>g</sup> Thes. 5. 14<sup>g</sup> James, 3. 4

We wish that others were Godlie  
and yet we amende not our selues<sup>h</sup>.  
We would haue others seuerely cor-  
rected<sup>i</sup>, which we refuse our selues.  
We find fault with the licentiousnes  
of others, and vve our selues will not  
be gaine said. Wee seeke that others  
should be bridled by lawes, and wee

<sup>h</sup> Math. 7. 3<sup>i</sup> 4<sup>i</sup> 5<sup>i</sup> Roma. 2. 2. 3<sup>i</sup> 3<sup>i</sup> Math. 7. 1

d. 4.

our

The first booke

our selues refuse obedience. Whereby it is euident how we loue not our neighbour as our selues <sup>k</sup>.

Mat. 7. 12

Luke. 6. 31

Tobit. 4. 15

Math. 5. 10

1. Pet. 4. 14

Gala. 3. 2

If all were perfect, what should wee suffer at other mens hands, for Gods sake? But now it pleaseth God, that we must beare one anothers burthen <sup>m</sup>; & that because no man is without fault; no man but hath his burthen; no man that can liue by himselfe; no mā but lacks aduise sometime, & therefore we ought to suffer one with another <sup>n</sup>; to cōfort one another, to help, iustruēt, and admonish one another.

1. Cor. 13

vers. 16, &c

1. Iam. 1. 12

1. Pet. 1. 6-7

And neuer shal the vertue of a man be so knowne, as by occasion of aduersitie <sup>o</sup>. For occasions make not a man fraile, but shew what he is <sup>p</sup>.

Chap. 17.

The way to quietnes, both temporall, and eternall



Psal. 110. 7

Math. 5. 5

1. Pet. 119. 19

Hebr. 11. 13

1. Pet. 1. 17

18

Thou must bridle, and breake thy will in many things, if thou wilt liue a quiet life <sup>a</sup>; And if thou wouldest stande vpright, and go forward in godlines, account thy selfe in this world but a banished man, and a pilgrime <sup>b</sup>. And if thou desirest to be a Christian, thou must

*of the imitation of Christ.*

must prooue a foole before men<sup>e</sup> for Christs sake. 1. cor. 1, 2  
vers. 23, & c

A hooe or a shorne head maketh not a religious man: but an alteration from vice to vertue<sup>d</sup> and a mortification of the lusts<sup>e</sup>. 1. Cor. 3, 18  
1 Cor. 4, 10  
d Eph. 4, 22  
James 1, 12  
26, 27

\* He which loueth any thing besides God, and the saluation of his soule<sup>f</sup>, shall find nothing but misery and sorrow. \* Ro. 13, 12  
13, 14  
f Psalm. 119  
vers. 29, & c  
Mar. 12, 30  
Luke. 9, 23  
26

And let not him looke to bee long in quiet, which laboureth not in the sight of man to be most abiect & inferiour to all. For thou art in this life to serue<sup>h</sup>, not to rule; and called to suffer<sup>i</sup>, and to labour<sup>k</sup>, not to loiter, and to liue at pleasure. \* 1am. 4, 6  
Mat. 10, 24  
h Mat 20, 28  
Philip 2, 7  
i Luk 9, 23  
k Gen. 3, 19  
l Job. 23, 10  
Wisd. 3, 6  
1. Pet. 1, 7  
Psal 66, 10  
m 1. cor. 12, 0

For men are tried in this world as golde is in the tornace<sup>l</sup>: and let noe man looke to stand here vpright, vnles with all his heart he humble himselfe for the Lords sake<sup>m</sup>. m 1. cor. 12, 0

### e Chap. 18

*The vertuous life of the holie Fathers.*



Behold the examples of those holy Fathers, in whom true religion & perfectio did shine, & you shall easily

The first booke

easily perceiue how little, and in a maner nothing it is, which vvee doo. Alack, what is our life compared with theirs!

Those holie men and friendes of Christ, did serue the Lorde in hunger and thirst<sup>a</sup>, in colde and nakednes, in wearines & painfulness, in watchings, and fastings, in praier and meditation, in manifold persecutions, and troubles<sup>b</sup>.

What and how great miseries did the Apostles, and Martyrs, and Confessors, and Virgines, and all which at any time folowed the steps of our sauour Christ, endure? For they hated their liues in this worlde<sup>c</sup> that they might saue them for eternal life.

O what an hard and seuerer life did those holy Fathers leade in desertes? what long and grieuous tentations suffered they? How often did the enimie assaile them? Howe zelouslie did they offer the sacrifice of praier vnto GOD? With what seuerity did they tame their bodies; what studie spent they to profit in religion, vwhat conflicts had they with vices and wickednes; Howe vprightlie did they spende their time before God?

In the day time they labored, in the night

<sup>a</sup> 2. Corin. 6  
verse. 4, &c  
<sup>b</sup> 2. Corin. 11  
verse. 27, &c  
<sup>c</sup> Hebru. 11  
verse. 36, &c

<sup>e</sup> Joh. 12, 35  
Mat. 19, 39  
Mat. 16, 25  
Mark. 8, 35  
Luke. 9, 24  
Luke. 17, 33

Ch  
nigh  
fed  
Fina  
all  
med  
time  
little  
bodi  
ry, p  
they  
all w  
S  
poor  
in re  
the  
need  
fresh  
comf  
gers  
liars  
vile  
almig  
Th  
and f  
they f  
and g  
Th  
low th  
by the  
of luk  
they b

night they praied and at no time cea-  
sed they from deuout meditations <sup>d</sup>.

Finally no time was idlie spent <sup>e</sup> and  
all houres that they consumed see-  
med very short, insomuch that manie  
times for to profit their soules, they  
little did regarde the releefe of their  
bodies <sup>e</sup>. And as for vvealth, authori-  
ty, promotion, friends and kinstolks,  
they renounced them <sup>f</sup>, together with  
all worldly things.

So that in mannes eies they were  
poore <sup>g</sup>, but in the sight of God, and  
in respect of their vertues most mightie  
like rich; outvvardlie they seemed  
needie <sup>h</sup>, but inwardlie they were re-  
freshed with Gods heavenly grace, &  
comfort <sup>i</sup>; in the worlde meere stran-  
gers <sup>k</sup>, but to Christ friends, and fami-  
liars <sup>l</sup>, in their owne iudgement most  
vile <sup>m</sup>, & odious to the world <sup>n</sup>, but to  
almighty God deare and pretious <sup>o</sup>.

They were humble and obedient,  
and friendlie and patient: vvhreby  
they found good successe in the spirit  
and grace before God <sup>p</sup>.

Therefore should al godly men fol-  
low their steps and be more moued  
by the exāple of them to vertue, than  
of luke warme Christians, though  
they be infinite to wickednes.

Oh

<sup>d</sup> Eph. 6, 18

Colos. 4, 2

1. The. 3, 10

1. The. 5, 17

<sup>e</sup> Mat. 24, 15

Mark, 6, 35

36

Luke, 9, 22

1 Ma. 16, 20

Mar. 12, 18

Luk. 12, 18

Acts. 2, 44

45

<sup>g</sup> Mat. 3, 5

Luke, 6, 20

2. Co. 6, 10

1 Psal. 94, 9

<sup>k</sup> Ioh. 16, 2

1 Ioh. 13, 15

<sup>m</sup> Ioh. 13, 6

8

<sup>n</sup> Ioh. 13, 19

<sup>o</sup> Ioh. 16, 20

22

<sup>p</sup> 2. Cori. 9

13, 14

## The first booke

Oh what zeale had the godly in the  
1 A.C. 4, 10 primatiue church; what deuotion  
2 A.C. 3, 46 to praier; what contention to excel  
47 in wel doing; what seuerẽ discipline!  
 what reuerence, yea what obedience  
 shewed they to the doctrine of their  
 teachers? Their monumentes to this  
 day shew, that they must needes bee  
 most singularie perfect, which haue  
 so valiantlie subdued the world.

1 Hebr. 11  
 vers. 36, &c

But nowe a daies if a man can but  
 keepe himselfe from grosse offences,  
 or refraine from reuengement, hee is  
 accounted a good and perfect man.

O the securitie of our time, which  
 haue so quicklie declined from our  
 first heat, and loathed life, because  
1 Reue 3, 4 we are luke-warm and weary; but  
2 Reu. 3, 16 surely it is a manifest argument that  
3 Matt. 24 we are dead from well dooing, which  
vers. 48, &c see so manie examples of godlie men  
 before vs, and follow none of them.

## Chap. 19

## The exercise of a true Christian.



HE life of a Christian  
 should be adorned with  
 al vertues, that he may  
 be inwardly such as he  
 outwardlie appeareth

to

to the worlde <sup>a</sup>: yea more vertuous <sup>a</sup> Mar. 5,  
should he be, then he seemeth; in as <sup>16, 20, 3</sup>  
much as God seeth our harts <sup>b</sup>, whom <sup>1. sam. 1</sup>  
we must intirely reuerence wherefo- <sup>verse,</sup>  
euer wee are, and before whome wee <sup>Psal. 33,</sup>  
must walke vprightly as Angels. <sup>Reue. 2,</sup>

Euery daie we should renounce <sup>Hebr. 4</sup>  
our minds <sup>c</sup>, and as though wee were <sup>c</sup> Rom. 12  
but newly conuerted from sinne, vve  
ought to inflame our zeale and saie:

O my Lorde and God assist mee I  
humbly beseech thee, in this my  
good purpose and zeale; and giue me  
grace euen at this present time godly  
to enter into thy seruice. For vvhath  
hitherto I haue done, is nothing.

In this our race and going forward  
in godlinesse, wee must vse great dili-  
gence, if we minde to finishe our  
course as we should. For if he which  
courageously goeth on, is tried many  
times, what wil become of him which  
either seldome or faintly setteth for-  
ward?

Many thinges cause vs to chaunge  
our good minds: but vve neuer so  
lightlie omit spirituall exercise, but  
vve greatlie hinder our selues therby.

The purpose of the iust dependeth  
vpon the fauour of God <sup>d</sup>, not vppon <sup>d</sup> Phil.  
their owne vvisedome <sup>e</sup>, on vyhome <sup>e</sup> Pro.  
they

## The first booke

they trust in all their enterprises For  
Pro. 16, 9 man may purpose <sup>t</sup>, but God dispo-  
33 seth: neither can manne of himselfe  
bring any thing to passe.

If vve omit our accustomed exers-  
cise, either for religions cause, or to  
profite our brethren, wee may easilie  
attaine thereunto againe, but if care-  
lessly of sloth, or faintnes of mind vve  
neglect the same, we do both highlie  
displease God, and greatly indamage  
our selues.

Jam. 1, 22

33, 24

Jam. 3, 2

Let vs do our best, yet shall vve of-  
fend in manie things <sup>n</sup>. Albeit it will  
bee good to shoote at some certaine  
thing, and especiallie against those  
vices, which hinder vs more then o-  
thers. Wee must examine and set in  
order, as well outwarde as inwarde  
things, for both are necessary to our  
proceeding<sup>i</sup>.

Ephes. 4 If thou canst not at all times take  
1, 20, &c an account of thy selfe, yet do it som-  
Colos. 3, 17 time, and at the least once a daie, to  
vvit, at morning and at night.

In the morning consider how thou  
vvilt spend thy time till euening: and  
at night call into mind how thou hast  
Psa. 19, 14 past the day, & what thy thoughtes<sup>k</sup>,  
words, and deedes haue beene. For  
thereby we commonly both displease  
God



God, and offend man.

Girde thy loynes like a manne<sup>1</sup> as  
gainst Satan<sup>m</sup>, bridle thy riotous ap-  
petite<sup>n</sup>, so the more easily shalt thou  
bring vnder all the vnrulie desire of  
the flesh.

<sup>1</sup> Eph. 6, 14

<sup>m</sup> 1. Pe. 5 8

<sup>n</sup> Proue. 23

verse, 31, &c

1. Thef. 3, 6

Be thou at no time idle altogether  
\*, but alwaies either reade, or write,  
or pray, or meditate, or do somewhat  
for the publike welfare.

<sup>o</sup> Prouer. 6

verse, 6, &c

The body must be exercised with  
iudgement. For al exercises be not  
for euery men. Priuate exercise must  
not be vsed in a publike place. Albeit  
thou art to take heede that thou bee  
not to publike slowe, and swifte vnto  
priuate: but hauing doone thy durie  
according to thy calling, if anie lea-  
sure be gotten; betake thee to thy self,  
as thy profession doth require.

All men cannot vse one exercise:  
but that is for some, vvhich is not for  
others.

Againe, according to the diuersity  
of times vve thinke of exercises. For  
some like vs on holy dayes, some on  
vvorking daies, some in the time of  
vvarre, some in the time of quietnes,  
some we mind vvhen we are pensive,  
and some vvhen vve reioice in the  
Lorde,

<sup>p</sup> 1. Cor. 1, 3

good

*The first booke*

Good exercises should oftentimes be renewed, especiallie on holydaies, as though vve vvere then departing out of this life, and going to the euermore lasting daies of rest. And therefore at such times especially vve should shew our selues most deuour, and most carefully execute Gods hestes, looking, as it vvere presently for a reward of our labour from God. Which if it be deferred, let vs think with our selues that vve are not sufficientlie prepared, but vnworthy so great glory to be reuealed vnto vs at a time conuenient, and prepare our selues more diligently to our end.

Happy is that seruant, saith our Sauiour Christ, vvhom the Lord when he commeth shall find watchfull: know ye of a truth, hee will make him ruler ouer al that he hath.

## Chap. 20

*Of solitarines and silence.*

Seeke a conuenient time to meditate; and oftentimes cal the benefites of GOD into mind.

Omit curious thinges: and choose such

*William*

*William*

of the Imitation of Christ.

such matter as may rather stir vp thy mind vnto godlines, than busie thee too much.

Withdraw thy selfe from speaking vainly <sup>a</sup>, from gadding idly; from <sup>a Mat. 12. 36</sup> listning vnto rumours and nouelties, <sup>Phil. 4. 8. 9</sup> and thou shalt find good leisure, and sufficient for thy spirituall exercise: & that after the example of the most godly, who shunned the company of men, as much as they might, & chose to liue apart vnto God.

One said <sup>b</sup>, I neuer came amongst <sup>b Seneca.</sup> men, but I departed more wicked than I was afore. And this we finde true when we talke much together.

It is easier to be altogether silent, than not to exceed in words; and to carrie at home, than not to offende abroad it is easier.

Wherefore, he which would be zealous, and godlie, must auoide company.

No man safely doeth go abroad, <sup>c Mat. 14. 23</sup> but hee which gladly can abide at <sup>Mark, 6. 46</sup> home, no man safely doeth gouerne but he which gladly can be in subiection <sup>d Mat. 20. 16</sup> <sup>e Roma. 13</sup> <sup>verse, 1, & c</sup> <sup>Colos. 3. 12</sup> <sup>ag</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>aa</sup> <sup>ab</sup> <sup>ac</sup> <sup>ad</sup> <sup>ae</sup> <sup>af</sup> <sup>ag</sup> <sup>ah</sup> <sup>ai</sup> <sup>aj</sup> <sup>ak</sup> <sup>al</sup> <sup>am</sup> <sup>an</sup> <sup>ao</sup> <sup>ap</sup> <sup>aq</sup> <sup>ar</sup> <sup>as</sup> <sup>at</sup> <sup>au</sup> <sup>av</sup> <sup>aw</sup> <sup>ax</sup> <sup>ay</sup> <sup>az</sup> <sup>ba</sup> <sup>bb</sup> <sup>bc</sup> <sup>bd</sup> <sup>be</sup> <sup>bf</sup> <sup>bg</sup> <sup>bh</sup> <sup>bi</sup> <sup>bj</sup> <sup>bk</sup> <sup>bl</sup> <sup>bm</sup> <sup>bn</sup> <sup>bo</sup> <sup>bp</sup> <sup>bq</sup> <sup>br</sup> <sup>bs</sup> <sup>bt</sup> <sup>bu</sup> <sup>bv</sup> <sup>bw</sup> <sup>bx</sup> <sup>by</sup> <sup>bz</sup> <sup>ca</sup> <sup>cb</sup> <sup>cc</sup> <sup>cd</sup> <sup>ce</sup> <sup>cf</sup> <sup>cg</sup> <sup>ch</sup> <sup>ci</sup> <sup>cj</sup> <sup>ck</sup> <sup>cl</sup> <sup>cm</sup> <sup>cn</sup> <sup>co</sup> <sup>cp</sup> <sup>cq</sup> <sup>cr</sup> <sup>cs</sup> <sup>ct</sup> <sup>cu</sup> <sup>cv</sup> <sup>cw</sup> <sup>cx</sup> <sup>cy</sup> <sup>cz</sup> <sup>da</sup> <sup>db</sup> <sup>dc</sup> <sup>dd</sup> <sup>de</sup> <sup>df</sup> <sup>dg</sup> <sup>dh</sup> <sup>di</sup> <sup>dj</sup> <sup>dk</sup> <sup>dl</sup> <sup>dm</sup> <sup>dn</sup> <sup>do</sup> <sup>dp</sup> <sup>dq</sup> <sup>dr</sup> <sup>ds</sup> <sup>dt</sup> <sup>du</sup> <sup>dv</sup> <sup>dw</sup> <sup>dx</sup> <sup>dy</sup> <sup>dz</sup> <sup>ea</sup> <sup>eb</sup> <sup>ec</sup> <sup>ed</sup> <sup>ee</sup> <sup>ef</sup> <sup>eg</sup> <sup>eh</sup> <sup>ei</sup> <sup>ej</sup> <sup>ek</sup> <sup>el</sup> <sup>em</sup> <sup>en</sup> <sup>eo</sup> <sup>ep</sup> <sup>eq</sup> <sup>er</sup> <sup>es</sup> <sup>et</sup> <sup>eu</sup> <sup>ev</sup> <sup>ew</sup> <sup>ex</sup> <sup>ey</sup> <sup>ez</sup> <sup>fa</sup> <sup>fb</sup> <sup>fc</sup> <sup>fd</sup> <sup>fe</sup> <sup>ff</sup> <sup>fg</sup> <sup>fh</sup> <sup>fi</sup> <sup>fj</sup> <sup>fk</sup> <sup>fl</sup> <sup>fm</sup> <sup>fn</sup> <sup>fo</sup> <sup>fp</sup> <sup>fq</sup> <sup>fr</sup> <sup>fs</sup> <sup>ft</sup> <sup>fu</sup> <sup>fv</sup> <sup>fw</sup> <sup>fx</sup> <sup>fy</sup> <sup>fz</sup> <sup>ga</sup> <sup>gb</sup> <sup>gc</sup> <sup>gd</sup> <sup>ge</sup> <sup>gf</sup> <sup>gg</sup> <sup>gh</sup> <sup>gi</sup> <sup>gj</sup> <sup>gk</sup> <sup>gl</sup> <sup>gm</sup> <sup>gn</sup> <sup>go</sup> <sup>gp</sup> <sup>gq</sup> <sup>gr</sup> <sup>gs</sup> <sup>gt</sup> <sup>gu</sup> <sup>gv</sup> <sup>gw</sup> <sup>gx</sup> <sup>gy</sup> <sup>gz</sup> <sup>ha</sup> <sup>hb</sup> <sup>hc</sup> <sup>hd</sup> <sup>he</sup> <sup>hf</sup> <sup>hg</sup> <sup>hh</sup> <sup>hi</sup> <sup>hj</sup> <sup>hk</sup> <sup>hl</sup> <sup>hm</sup> <sup>hn</sup> <sup>ho</sup> <sup>hp</sup> <sup>hq</sup> <sup>hr</sup> <sup>hs</sup> <sup>ht</sup> <sup>hu</sup> <sup>hv</sup> <sup>hw</sup> <sup>hx</sup> <sup>hy</sup> <sup>hz</sup> <sup>ia</sup> <sup>ib</sup> <sup>ic</sup> <sup>id</sup> <sup>ie</sup> <sup>if</sup> <sup>ig</sup> <sup>ih</sup> <sup>ii</sup> <sup>ij</sup> <sup>ik</sup> <sup>il</sup> <sup>im</sup> <sup>in</sup> <sup>io</sup> <sup>ip</sup> <sup>iq</sup> <sup>ir</sup> <sup>is</sup> <sup>it</sup> <sup>iu</sup> <sup>iv</sup> <sup>iw</sup> <sup>ix</sup> <sup>iy</sup> <sup>iz</sup> <sup>ja</sup> <sup>jb</sup> <sup>jc</sup> <sup>jd</sup> <sup>je</sup> <sup>jf</sup> <sup>jj</sup> <sup>jh</sup> <sup>ji</sup> <sup>jj</sup> <sup>jk</sup> <sup>jl</sup> <sup>jm</sup> <sup>jn</sup> <sup>jo</sup> <sup>jp</sup> <sup>jq</sup> <sup>jr</sup> <sup>js</sup> <sup>jt</sup> <sup>ju</sup> <sup>jv</sup> <sup>jw</sup> <sup>jx</sup> <sup>ky</sup> <sup>kz</sup> <sup>la</sup> <sup>lb</sup> <sup>lc</sup> <sup>ld</sup> <sup>le</sup> <sup>lf</sup> <sup>lg</sup> <sup>lh</sup> <sup>li</sup> <sup>lj</sup> <sup>lk</sup> <sup>ll</sup> <sup>lm</sup> <sup>ln</sup> <sup>lo</sup> <sup>lp</sup> <sup>lq</sup> <sup>lr</sup> <sup>ls</sup> <sup>lt</sup> <sup>lu</sup> <sup>lv</sup> <sup>lw</sup> <sup>lx</sup> <sup>ly</sup> <sup>lz</sup> <sup>ma</sup> <sup>mb</sup> <sup>mc</sup> <sup>md</sup> <sup>me</sup> <sup>mf</sup> <sup>mg</sup> <sup>mh</sup> <sup>mi</sup> <sup>mj</sup> <sup>mk</sup> <sup>ml</sup> <sup>mm</sup> <sup>mn</sup> <sup>mo</sup> <sup>mp</sup> <sup>mq</sup> <sup>mr</sup> <sup>ms</sup> <sup>mt</sup> <sup>mu</sup> <sup>mv</sup> <sup>mw</sup> <sup>mx</sup> <sup>my</sup> <sup>mz</sup> <sup>na</sup> <sup>nb</sup> <sup>nc</sup> <sup>nd</sup> <sup>ne</sup> <sup>nf</sup> <sup>ng</sup> <sup>nh</sup> <sup>ni</sup> <sup>nj</sup> <sup>nk</sup> <sup>nl</sup> <sup>nm</sup> <sup>nn</sup> <sup>no</sup> <sup>np</sup> <sup>nq</sup> <sup>nr</sup> <sup>ns</sup> <sup>nt</sup> <sup>nu</sup> <sup>nv</sup> <sup>nw</sup> <sup>nx</sup> <sup>ny</sup> <sup>nz</sup> <sup>oa</sup> <sup>ob</sup> <sup>oc</sup> <sup>od</sup> <sup>oe</sup> <sup>of</sup> <sup>og</sup> <sup>oh</sup> <sup>oi</sup> <sup>oj</sup> <sup>ok</sup> <sup>ol</sup> <sup>om</sup> <sup>on</sup> <sup>oo</sup> <sup>op</sup> <sup>oq</sup> <sup>or</sup> <sup>os</sup> <sup>ot</sup> <sup>ou</sup> <sup>ov</sup> <sup>ow</sup> <sup>ox</sup> <sup>oy</sup> <sup>oz</sup> <sup>pa</sup> <sup>pb</sup> <sup>pc</sup> <sup>pd</sup> <sup>pe</sup> <sup>pf</sup> <sup>pg</sup> <sup>ph</sup> <sup>pi</sup> <sup>pj</sup> <sup>pk</sup> <sup>pl</sup> <sup>pm</sup> <sup>pn</sup> <sup>po</sup> <sup>pp</sup> <sup>pq</sup> <sup>pr</sup> <sup>ps</sup> <sup>pt</sup> <sup>pu</sup> <sup>pv</sup> <sup>pw</sup> <sup>px</sup> <sup>py</sup> <sup>pz</sup> <sup>qa</sup> <sup>qb</sup> <sup>qc</sup> <sup>qd</sup> <sup>qe</sup> <sup>qf</sup> <sup>qg</sup> <sup>qh</sup> <sup>qi</sup> <sup>qj</sup> <sup>qk</sup> <sup>ql</sup> <sup>qm</sup> <sup>qn</sup> <sup>qo</sup> <sup>qp</sup> <sup>qq</sup> <sup>qr</sup> <sup>qs</sup> <sup>qt</sup> <sup>qu</sup> <sup>qv</sup> <sup>qw</sup> <sup>qx</sup> <sup>qy</sup> <sup>qz</sup> <sup>ra</sup> <sup>rb</sup> <sup>rc</sup> <sup>rd</sup> <sup>re</sup> <sup>rf</sup> <sup>rg</sup> <sup>rh</sup> <sup>ri</sup> <sup>rj</sup> <sup>rk</sup> <sup>rl</sup> <sup>rm</sup> <sup>rn</sup> <sup>ro</sup> <sup>rp</sup> <sup>rq</sup> <sup>rr</sup> <sup>rs</sup> <sup>rt</sup> <sup>ru</sup> <sup>rv</sup> <sup>rw</sup> <sup>rx</sup> <sup>ry</sup> <sup>rz</sup> <sup>sa</sup> <sup>sb</sup> <sup>sc</sup> <sup>sd</sup> <sup>se</sup> <sup>sf</sup> <sup>sg</sup> <sup>sh</sup> <sup>si</sup> <sup>sj</sup> <sup>sk</sup> <sup>sl</sup> <sup>sm</sup> <sup>sn</sup> <sup>so</sup> <sup>sp</sup> <sup>sq</sup> <sup>sr</sup> <sup>ss</sup> <sup>st</sup> <sup>su</sup> <sup>sv</sup> <sup>sw</sup> <sup>sx</sup> <sup>sy</sup> <sup>sz</sup> <sup>ta</sup> <sup>tb</sup> <sup>tc</sup> <sup>td</sup> <sup>te</sup> <sup>tf</sup> <sup>tg</sup> <sup>th</sup> <sup>ti</sup> <sup>tj</sup> <sup>tk</sup> <sup>tl</sup> <sup>tm</sup> <sup>tn</sup> <sup>to</sup> <sup>tp</sup> <sup>tq</sup> <sup>tr</sup> <sup>ts</sup> <sup>tt</sup> <sup>tu</sup> <sup>tv</sup> <sup>tw</sup> <sup>tx</sup> <sup>ty</sup> <sup>tz</sup> <sup>ua</sup> <sup>ub</sup> <sup>uc</sup> <sup>ud</sup> <sup>ue</sup> <sup>uf</sup> <sup>ug</sup> <sup>uh</sup> <sup>ui</sup> <sup>uj</sup> <sup>uk</sup> <sup>ul</sup> <sup>um</sup> <sup>un</sup> <sup>uo</sup> <sup>up</sup> <sup>uq</sup> <sup>ur</sup> <sup>us</sup> <sup>ut</sup> <sup>uu</sup> <sup>uv</sup> <sup>uw</sup> <sup>ux</sup> <sup>uy</sup> <sup>uz</sup> <sup>va</sup> <sup>vb</sup> <sup>vc</sup> <sup>vd</sup> <sup>ve</sup> <sup>vf</sup> <sup>vg</sup> <sup>vh</sup> <sup>vi</sup> <sup>vj</sup> <sup>vk</sup> <sup>vl</sup> <sup>vm</sup> <sup>vn</sup> <sup>vo</sup> <sup>vp</sup> <sup>vq</sup> <sup>vr</sup> <sup>vs</sup> <sup>vt</sup> <sup>vu</sup> <sup>vv</sup> <sup>vw</sup> <sup>vx</sup> <sup>vy</sup> <sup>vz</sup> <sup>wa</sup> <sup>wb</sup> <sup>wc</sup> <sup>wd</sup> <sup>we</sup> <sup>wf</sup> <sup>wg</sup> <sup>wh</sup> <sup>wi</sup> <sup>wj</sup> <sup>wk</sup> <sup>wl</sup> <sup>wm</sup> <sup>wn</sup> <sup>wo</sup> <sup>wp</sup> <sup>wq</sup> <sup>wr</sup> <sup>ws</sup> <sup>wt</sup> <sup>wu</sup> <sup>wv</sup> <sup>ww</sup> <sup>wx</sup> <sup>wy</sup> <sup>wz</sup> <sup>xa</sup> <sup>xb</sup> <sup>xc</sup> <sup>xd</sup> <sup>xe</sup> <sup>xf</sup> <sup>xg</sup> <sup>xh</sup> <sup>xi</sup> <sup>xj</sup> <sup>xk</sup> <sup>xl</sup> <sup>xm</sup> <sup>xn</sup> <sup>xo</sup> <sup>xp</sup> <sup>xq</sup> <sup>xr</sup> <sup>xs</sup> <sup>xt</sup> <sup>xu</sup> <sup>xv</sup> <sup>xw</sup> <sup>xx</sup> <sup>xy</sup> <sup>xz</sup> <sup>ya</sup> <sup>yb</sup> <sup>yc</sup> <sup>yd</sup> <sup>ye</sup> <sup>yf</sup> <sup>yg</sup> <sup>yh</sup> <sup>yi</sup> <sup>yj</sup> <sup>yk</sup> <sup>yl</sup> <sup>ym</sup> <sup>yn</sup> <sup>yo</sup> <sup>yp</sup> <sup>yq</sup> <sup>yr</sup> <sup>ys</sup> <sup>yt</sup> <sup>yu</sup> <sup>yv</sup> <sup>yw</sup> <sup>yx</sup> <sup>yy</sup> <sup>yz</sup> <sup>za</sup> <sup>zb</sup> <sup>zc</sup> <sup>zd</sup> <sup>ze</sup> <sup>zf</sup> <sup>zg</sup> <sup>zh</sup> <sup>zi</sup> <sup>zj</sup> <sup>zk</sup> <sup>zl</sup> <sup>zm</sup> <sup>zn</sup> <sup>zo</sup> <sup>zp</sup> <sup>zq</sup> <sup>zr</sup> <sup>zs</sup> <sup>zt</sup> <sup>zu</sup> <sup>zv</sup> <sup>zw</sup> <sup>zx</sup> <sup>zy</sup> <sup>zz</sup>

mi william

1 Pro, 15, 13 science f; and no man safelie can  
15 speak, but he that willinglie can hold  
2, cor, 1, 12 his peace.

And yet hath not the securitie of  
good men, at any time bin without y  
3 Pro, 28, 14 feare of God: neither did their ex-  
cellent, and heauenlie giftes make  
them any whit proud, but the more  
1 Ro. 12, 19 humble. But the security of the wic-  
1 cor, 4, 6, 7 ked, as it ariseth of pride: so it turne  
1 Pro, 28, 25 neth to their destruction<sup>k</sup>.

26 Neuer looke to liae at thing harts  
1 Esa, 48, 12 ease in this world, seeme thou neuer  
1 Psal, 34, 19 so godly, and religious<sup>l</sup>.

1 A ges, 4, 23 It falleth out many times that they  
1 Luke, 18 fall grievously through pride, which  
verse 10, &c in mans opinion were most religious  
1 Pl, 119, 67 men<sup>m</sup>: whereby it is euident, that  
71 temptation is verie good for some<sup>n</sup>;  
James, 1, 1, 2 both to keepe them from pride<sup>o</sup>, &  
1 2, cori, 12 outward consolation.

verse 15 O, if man would auoid vaine plea-  
16 sure, and not loue the world<sup>p</sup>; what  
17 a good conscience should hee alwaies  
reterne. If man would cast awaie all  
vaine cares, and thinke onelie vpon  
heauenly thinges, and trust wholly in  
1 Psalme, 3 God<sup>q</sup>, what a continuall ioye should  
verse 4, &c he feele in his mind?

1 Psal, 4, 7, 8 No man shall finde any spirituall  
Peter, 5, 7 comfort, except he occupie himselfe  
Esay, 26, 4 diligent.

*of the Imitation of Christ.*

diligentlie in stirring vp. his minde  
vnto godlines<sup>r</sup>, the which thou shalt  
the more easily attaine, if thou enter  
into thy chamber<sup>r</sup>, and shut thy selfe  
from troubles of the worlde, as it is  
written<sup>r</sup>. Examine your owne heart  
vpon your bed, and be still.

<sup>r</sup> Esay, 26. 8<sup>9</sup>  
<sup>r</sup> Matth, 5, 6<sup>r</sup> Psalm, 4, 4

For commonly thou shalt finde  
that in thy closet, vvhich thou wouldest  
leese abroad.

*closet*

The more thou vseth thy closet, the  
more thou wilt like it, the lesse thou  
comest therein, the more thou wilt  
loath it. But frequent the same right-  
ly, and tarry therein at thy first con-  
uersion from wickednesse and after-  
ward thou shalt do it with exceeding  
pleasure.

Solitarines, and quietnesse is good  
for him that vould proceede in ver-  
tue, and learne the mysteries of holy  
scripture. For there shall he finde e-  
uen floods of teares<sup>r</sup>, vvheryby hee  
may wash, and clense himselfe eue-  
ry night, that he may by so much bee  
nigher vnto his maker, by how much  
he is farder from the resort of men.

<sup>r</sup> Psalm, 6,

So that God vvith his holy angels  
cometh vnto him, which withdraw-  
eth himselfe from his friends and ac-  
quaintance.

It

The first booke

It is better to liue in a corner, so a man haue a regard to himselfe, than without care of his owne saluation euen to worke miracles <sup>a</sup>.

<sup>a</sup> Mat. 7. 12 It is no shame but praise for a godlie man seldome to go abroad <sup>b</sup>, to shunne to be seene, and not to loue to see.

<sup>c</sup> Why lookest thou on that, which is not lawfull for thee to haue <sup>d</sup>? The world passeth awaie, and the lustes thereof <sup>e</sup>.

<sup>f</sup> The desire of pleasure maketh thee to roaue abroad: but when the pleasure is past, vvhich is quickly gone, what gettest thou thereby but repentance, and a wandering soule.

A merie our going bringeth commonly a mournfull returning home, & a merry euening vvatch is signe of a lowring morning: euen so the ioy of this world entreth pleasantly, but endeth bitterly <sup>g</sup>. What canst thou see in another place which is not heere? Behold the heauen and the earth, & all the elements: for of those doo all things consist. What seest thou in anie place that abideth euer?

Perchance thou thinkest to satisfie thy selfe with contēplation, but thou shalt neuer doe so.

What

## of the Imitation of Christ.

What if thou sawest euen al things  
before thine eies, it were but a vaine  
sight <sup>d</sup>.

<sup>d</sup> Eccl. 1. 14

But lift vppe thine eies, man vnto  
God <sup>e</sup>, and aske pardon for thine of-  
fences:

<sup>e</sup> Psal. 135.

<sup>f</sup> Psalm, 123.

<sup>f</sup> Sir. 17. 23

Leaue vaine things to vaine folkes,  
and giue thou thy mind to do the wil  
of God <sup>g</sup>.

<sup>g</sup> Deut. 10. 1

Shut thy selfe within thy doore <sup>h</sup>,  
and call thy welbeloued Iesus vnto  
thee <sup>i</sup>. Tarry with him in thy cham-  
ber: for elsewhere thou shalt neuer  
finde so great quietnes.

<sup>h</sup> Eccles. 5. 4

<sup>i</sup> Matth. 6. 6

<sup>j</sup> Salomon

songs,

Sal. Ion. 3.

Haddest thou not gone abroade,  
nor listened vnto rumors and tales,  
thou mightest the better haue en-  
ioyed quietnes; but now becaule thou  
giuest thine eares to heare newes,  
thou art troubled greatly, and vexed  
in mind.

## Chap. 21.

## Preparatiues vnto godlinesse.



WILTE thou come for-  
ward in godlines; Then  
feare God <sup>k</sup>, & bee thou  
not ouer loose in beha-  
uor, nor giuen to vaine  
pleasure <sup>l</sup>, but keepe vnder thy senses  
by

<sup>k</sup> Prou. 1. 7

<sup>l</sup> Prou. 9. 10

<sup>m</sup> Psalm 119

<sup>n</sup> Psal. 1. 1

<sup>o</sup> Sirach 1.

<sup>p</sup> Prou. 9.

The first booke

by discipline.

**Rom 3, 13** Prepare thy selfe to vnfained re-  
pentance<sup>c</sup>, and thou wilt prooue reli-  
gious. For repentance bringeth vnto  
godlinesse, and negligence quicklie  
doth forgo the same.

**1. Pet. 1. 6** It is maruel that any man can har-  
tily reioice in this life, vvhich consi-  
dereth his banishment, and the ma-  
nifold perils of his soule<sup>d</sup>.

**Matth. 5. 4** Through the weaknes of our minds  
& security, we feelee not the sorrowes  
of the mind, but oftentimes we laugh  
when indeed we should weepe<sup>e</sup>.

**Luke, 6, 21** There is no true liberty, nor good  
mirth, but in the feare of God ioyned  
**3. cor. 1. 3** with a good conscience<sup>f</sup>.

**4** Happy is that man, which casting off  
**12** the lets of all worldly businesse, can  
**Pet. 3. 15** giue himselfe vvholy to the stirring  
**16** vp of his mind. Happy is he that can  
**1. Tim. 3. 15** keepe himselfe from all those things,  
which may either defile or burthen  
**2. cor. 1. 8** his conscience<sup>g</sup>.

**9** Fight like a man<sup>h</sup>, custome is ouer-  
come by custome.

**10**  
**1. Tim. 3. 7** It thou mindest not to meddle in  
other mens matters, they for their  
parts, will not meddle in thine.

Take not vpon thee another mans  
charge; neither trouble thy self in the  
affaires



*of the Imitation of Christ.*

world, they would not set a point by the kingdome of God<sup>n</sup>. Which made and faithlesse wretches so deepe lie drowned in the earth, that they can thinke vppon nothing but earthlie things, shall one daie to their paine vnderstand, how vile and vaine it was which they loued<sup>o</sup>.

• Matt. 6, 17  
 Luke, 12, 16  
 17, 18, 19

• Phil. 3, 19

But those men of God, and friends of Christ, looked not on those things which pleased the flesh, & flourish for a time<sup>p</sup>: but they coueted after euerlasting riches with al desire & greedines, yea with their whole hearts they longed for things on high, not seen<sup>q</sup>, that the desire of thinges which are seene, might not drawe them vnto things below.

• Phil. 3, 7, 8

12, 13, 14, 15  
 1, 16, 17, 18

Despaire not brother, to come forward in godlines: thou hast yet time and space<sup>r</sup>. Deferre not therefore thine amendment<sup>s</sup> from day to day: but rise, and out of hand beguine, and reason with thy selfe on this wise: Behold now is the time to worke, nowe to win the field, now is the time to amend<sup>t</sup>, in aduersity the time is to deserue well.

• Psal. 32, 5 &  
 Esa. 55, 6, 7  
 1 Eccles. 12  
 1, 2, 3  
 1, 2, 3  
 Gal. 6, 9, 10

Through fire and water thou must passe, before thou canst come to the place of comfort<sup>u</sup>. Except thou offer

• Psal. 66, 12

c. 2. violence

The first booke

\* Mat. 11. 13 violence vnto thy selfe <sup>a</sup>, thou shalt neuer triumph ouer sinne.

As long as we beare about fraile, and earthly bodies; let vs not looke to liue without griefe and sorrow <sup>7</sup>.

7 Rom. 7. 24

Indeede wee coulde wishe to liue quite from misery: but forsomuch as through sin wee haue lost our innocencie <sup>a</sup>, our felicity and quietnes is gone therewithall.

\* Luk. 13. 19

Wherefore let vs be patient <sup>a</sup>, and expect the mercie of God vntill our wickednes be put away, and this mortality be swallowed vp of life <sup>b</sup>.

\* 1. Cor. 15  
verse 54

O Lord, how great is mans frailtie, How is man prone continually vnto sinne <sup>c</sup>; To daie thou doest confesse thy sinnes <sup>d</sup>, and to morrowe thou wilt sinne afreshe as earst thou didst.

\* Gen. 6. 5

Genel. 8. 21

Sirac. 17. 14

\* Matt. 6. 12

13

Luke, 11. 4

Now thou art purposed to offend no more, and yet by and by thou doest so wickedly, as if thou haddest neuer meant to doe well <sup>e</sup>.

\* Roman. 7

verse, 15, &c

So that great cause we haue to debate, and to thinke humble of our selues, being so fraile and subiect to offending <sup>f</sup>.

\* James, 3. 2

James, 4. 1

Againe, if with litle negligence we leesse that which by great labor could hardlie bee obtained; what will become of vs at the end, which so soone

waxe

w

as

riti

the

nes

tra

if w

and



row

thou

Oh

man

prese

come

It

selfe i

thoug

this w

Ha

y wou

waxe colde ?

8 Luk, 9, 60

Woto vs, if we so go on vnto rest,  
as if now there were peace and secu-  
ritie <sup>b</sup>, vwhen in verie deepe as yet <sup>b</sup> 1. Thes 3  
there appeareth no token of Godli-  
nes in our behauour. <sup>verse 6</sup>

Then vndoubtedly wee must bee  
trained vp a fresh like yong soldiers <sup>1. Tim, 3, 4</sup>  
if we hope to returne vnto goodnes,  
and to proceede in godlines.

Chap. 23.

That man ought to thinke vpon  
his ende.



Seeing the life of man is  
so fraile, and shorte <sup>a</sup>, <sup>a</sup> Job, 14, 1  
consider wisely vwhat  
thou takest in hand.

To day a man, to mor-  
row none <sup>b</sup>; and being out of sight, <sup>b</sup> Sirach, 10  
thou art out of mind <sup>c</sup>. <sup>verse 11</sup>

Oh the dulnesse, and hardnesse of  
mans heart, that thinking of thinges  
present, hath no care of the time to  
come <sup>d</sup>. <sup>d</sup> Eccl, 1, 11  
<sup>Eccl, 9, 5</sup>

It were thy part so to behaue thy  
selfe in al thy deeds and thoughts, as  
though thou shouldest depart out of  
this world by and by. <sup>Sirac, 18, 23</sup>  
<sup>2 cor, 1, 7, 8</sup>  
<sup>Sirach, 41, 3</sup>

Haddest thou a cleere conscience,  
y wouldest not greatly feare death <sup>e</sup>.

c. 3.

lt

The first booke

It is better to auoid sinne, than to flie death.

If thou art not readie to daie, how wilt thou be to morrow? The next day is not certaine. And againe, howe knowest thou that thou shalt liue till to morrow?

Math. 24  
vers. 36, &c  
Matt. 25. 13  
Mark. 13. 33

Luke. 21. 34

What are wee the better to liue long, if wee proue not better by our long life? Assuredlie long life doeth not make vs better to God ward, but the farther from God.

Rom. 2. 4  
James, 5.  
verse, 1, &c

Oh well were we, if wee had liued well but one day in this worlde! Manie keepe in minde howe long they haue fauored good religion, but they neuer thinke vwhat fruit they haue shewed worthy amendment of life.

Matt. 3. 8

If thou thinke it irkesome to die, thou shalt find it more perillous and dangerous to liue long.

1. corin. 4  
vers. 16. &c  
Heb. 9. 27  
Sirach, 24. 3

Happie is that man which alwaies thinketh of his ende, and prepareth himselfe daily for to die.

When thou seest a man to die, consider by & by that thou must depart the same way.

In the morning thinke not to liue till night; & at night looke not to liue till morning: and alwaies liue so circumspectlie, and bee so godly prepared,

*of the Imitation of Christ.*

red that death may finde thee readie  
whensoever he shall come.

Many before they looke for death,  
depart suddenlie <sup>1</sup>: for the sonne of  
man vwill come in an houre when  
men looke not for him <sup>m</sup>. But when  
that houre shall come, then wilt thou  
begin to thinke otherwise of thy life,  
past then thou hast done, and then  
wilt thou bitterly bewaile, that euer  
thou vvasst so sluggish, and negli-  
gent <sup>n</sup>.

Happy is that man which endeuor-  
eth to seeme such in this life, as hee  
would appeare at y<sup>e</sup> houre of death <sup>o</sup>.

Hee which hateth the world per-  
fesslie <sup>p</sup>; and fauoureth godlines ze-  
lously; and will bee admonished wil-  
lingly <sup>r</sup>; and endeuoreth to amende  
his life seriously <sup>s</sup>; and can obey his  
superiours gladly <sup>t</sup>; and deny himselfe  
throughlie <sup>u</sup>, and take affliction for  
Christs sake patiently <sup>v</sup>, giueth most  
norable tokens that he will die a good  
man.

Whilest thou art in health thou  
maiest doe manie good deedes, but  
vwhen thou art sicke, I see not what  
thou art able to do. For in the time of  
sickness few amend: and they which  
defer their amendment till then, doe

c. 4. hardly

<sup>1</sup> Luk. 12, 40

<sup>m</sup> Luke, 12

verse 40

Matth, 24

verse 50

<sup>n</sup> Matth. 7, 22

23

Matth. 23

verse 41, &c

<sup>o</sup> Luk. 12, 43

<sup>p</sup> 1. Io. 10, 15

<sup>q</sup> Reu. 3, 15

16

<sup>r</sup> Prover. 2

verse 41, &c

<sup>s</sup> Luke, 1, 3

Mat. 1, 8, 10

<sup>t</sup> Titus, 3, 1

Coloss. 3, 22

23

<sup>u</sup> Mar. 8, 24

Luke, 9, 23

<sup>v</sup> Matth. 10

verse 38

Matth. 5, 10

12

<sup>1</sup> Peter, 3, 14

<sup>2</sup> Pet. 4, 14

*The first booke*

hardlie come into the fauour of God.

Better it is to amende, and vvhile  
 7 Gen. 6. 10 time is 7 to liue well, that hereafter  
 2. Cor. n. 6. 3 thou maist liue for euer. But if thou  
 2 Reu. 7. 15 forgo so good oportunitie, thou af-  
 16, 17 terwards wilt seeke it, when it is too  
 1. corin. 2. 9 late: and perhaps desire but an houre  
 or two to repent, and they wil not be  
 granted.

Wherefore consider diligently both  
 1. Prouer. 14. vvhhat perils thou shalt escape, and  
 verse, 37 what miseries auoid, if alwaies like  
 a wise man thou thinkest vpon thine  
 ende. And indeuour so to liue in this  
 worlde, that at the houre of death  
 1. Psal. 23. 4 thou maist reioice rather than feare.

Nowe, while time is, learne to die  
 vnto the world, that then thou maist  
 1. Rom. 16. 8 liue with Christ. Now, while time is  
 1. 1. Iohn. 2 learne to contemne the world, that  
 verse, 15 then without let thou maist go vnto  
 Luke, 14, 26 Christ. Nowe while time is, beate  
 33 downe thy bodie by repentance, that  
 Matt. 10. 37 then thou maist haue an assured  
 1. Corin 9 boldnes.  
 verse 37

Ah foole, what thinkest thou to liue  
 long, seeing thou art not sure to liue  
 1. Luk, 12 17 one daie; How many haue beene de-  
 12, 19, 20-20 ceined and suddenlie taken out of  
 8 Eccles. 9 this world.

Thou hast heard I am sure, and that  
 verse 12 often.

## of the immination of Christ.

oftentimes, howe one was killed by the sword, another drowned, another brake his necke with a fall, another as he was at meat, another at play, another with a knife, another of the sicknesses, another of the cues. Thus all die<sup>b</sup> (though not after one sort) & mans life passeth away like a shadow<sup>i</sup>.

Who after death wil helpe thee if in thy life time thou loose good oportunitie<sup>k</sup>? Nowe I say, now or neuer is the time to doe wel<sup>l</sup>, while both thou knowest not the houre of thy death, and maist doe good to thy selfe in time.

Nowe vvhile time serues, laie vppe euerlasting treasures for thy selfe in heauen<sup>m</sup>, thinke of nothing but on heauenly thinges<sup>n</sup>, and care for nothing but thy saluation. Now I saie, while time serues, make friends vvhich after death may receyue thee into euerlasting habitations<sup>o</sup>.

Account thy selfe on the earth but a pilgrime & stranger<sup>p</sup>, vnto vvhom the affayres of the world do nothing appertaine. Get thee a quiet conscience, & lift vp thy mind vnto God<sup>q</sup>, because in this worlde thou haste no continuing city<sup>r</sup>.

Thither direct thy praiers, and dai-

c 5.

lie

<sup>b</sup> Sira. 41, 9<sup>i</sup> Job 8, 9<sup>k</sup> Job. 14, 2<sup>l</sup> Psal. 103, 17<sup>m</sup> Psal. 144, 19<sup>n</sup> Luke. 16<sup>o</sup> ver. 24, & c.<sup>p</sup> 2. cor. 16<sup>q</sup> Ma. 6, 20<sup>r</sup> Luke. 12, 33<sup>s</sup> colo. 3, 1<sup>t</sup> 2.<sup>u</sup> Luk. 16, 9<sup>v</sup> Hebr. 13<sup>w</sup> ver. 13, & c.<sup>x</sup> 1. colol. 3, 2<sup>y</sup> Hebr. 13, 14<sup>z</sup> micah, 2, 20

## The first booke

lie grones with teares, that after death thy Spirit maie go to GOD in blisse<sup>c</sup>.

<sup>a</sup> Psa. 31, 5

Luk. 23, 46

Act. 7, 59

Chap. 24.

Of the last iudgements, and of the punishment for sin.



<sup>a</sup> Sira. 7, 36

<sup>b</sup> Heb. 4, 13

<sup>c</sup> Pet. 1, 17

Hatsoever thou takest in hand remember thine ende<sup>a</sup>, & how thou must appeare before a seuerer iudge, in whose sight nothing is hidde<sup>b</sup>, which neyther is pleased by reward, nor admitteth vain excuses; but rightly and indifferently iudgeth all men<sup>c</sup>.

O fond man, and miserable wretch what answeare wilt thou make vnto God, whoe knoweth all thy sinnes<sup>d</sup>, which oftentimes fearest euen the lookes of an angry man?

Why dost thou not looke to thy selfe againste the daie of that iudgement, when no man shall excuse, or defend another<sup>e</sup>? for every man shall haue inough to answer for himselfe<sup>f</sup>.

<sup>g</sup> Psa. 62, 12

Rom. 2, 6

1. Cor. 3, 8

Galat. 6, 5

<sup>h</sup> Ps. 32, 6

Esay. 55, 6

Nowe maiest thou do good, if thou take paine, now wil thy teares bee accepted, if thou weepe, now maie thy grones be heard if thou sighe<sup>g</sup>, and both pacifie God and purge thy selfe.

And



*of the imitation of Christ.*

And in deede throughlie is the patient man purged, which beeing iniured, doeth bewayle the wickednesse of the inferrer, rather than the iniurie offered to himselfe, prayeth for his enemies <sup>h</sup>, forgiueth them from <sup>h</sup> Mat. 5, 44 his heart<sup>1</sup>, asketh pardon speedily of <sup>Luk. 23, 34</sup> others whome hee hath offended<sup>2</sup>; is <sup>Acts. 7, 60</sup> more easilie moued to pittie then to <sup>1. cor. 13, 13</sup> anger, offereth often violence vnto <sup>1. Mat. 6, 12</sup> himselfe<sup>1</sup>, and laboreth earnestlie to <sup>Mark. 11, 35</sup> bring his bodie into the subiection of <sup>Sirach. 8, 2</sup> the Spirite<sup>m</sup>. And these thinges must <sup>h</sup> Mat. 5, 24 not be deferred, but be don while wee <sup>1. Mat. 11, 12</sup> liue, and that with speed<sup>a</sup>. But we deceyue our selues through an inordinate desire of the flesh<sup>o</sup>. <sup>m</sup> 1. co. 9, 27 <sup>n</sup> Gal. 6, 10 <sup>o</sup> Rom. 8, 12

That hell fire <sup>p</sup>, what else will it <sup>p</sup> Mat. 25, 41 burne but sinnes? The more thou hast loued thy selfe, and pampered thy flesh, the more shall be thy paynes, & the more substance to burn thee hast thou laid togither <sup>q</sup>. For in what <sup>q</sup> Luk. 11, 20 things a man hath sinned, in the same <sup>Luke. 16, 12</sup> he shal be punished<sup>e</sup>, according to the <sup>1. am. 3, 3</sup> greatnes of the offence. <sup>1. Will. 13</sup>

There idle persons shall be pricked with burning forkes, gluttons there shal be tormented with extream hunger and thirst<sup>f</sup>, there Epicures and voluptuous persons for their sweete delights.

## The first booke

delights shall haue. burning pitch to boile them, and stinking brimstone to annoy them; the enuious there shall howle like mad dogs; and no vice but shall haue his torments. There the proud shall haue shame, and the couctous Churle shall haue miserable penury.

To bee short, one houre of paine in that place shall bee more grieuous, than al y time they had in this world to amend their manners. For there is no reste; comfort there is none: here sometime their sorroove cealed and sometime they receyued comfort of their friends.

Wherefore haue a care of thy self whilst thou art aliue, and bewaile thy finnes, that in the day of that iudgement thou maiest safely reioice with Godselect<sup>a</sup>.

For then shall the righteous vvith great boldnesse stand against such as haue vexed, and oppressed them<sup>a</sup>. Then shall he sitte to iudgey, vvich now is content to be iudged of men. Then shall the poore<sup>a</sup>, and meeke<sup>a</sup> triumph, when the proud shal quake on euery side<sup>b</sup>. Then shall they saie: Hee vvvas vvise, vvich for Christ his sake seemed a foole & abiect<sup>c</sup>. Then shall

<sup>a</sup> Lu. 16, 25

Wisd. 3, 3

Mat. 25, 34

<sup>a</sup> Wils. 5, 9

Psalme. 1, 3

<sup>a</sup> Mat. 19, 28

<sup>a</sup> Mat. 5, 3

<sup>a</sup> Lu. 14, 11

Luk. 18, 14

<sup>b</sup> Pro. 16, 18

<sup>c</sup> 1. Cor. 4

reife. 10

## of the Imitation of Christ

shall the memory of misery patiently  
sustained bee sweete <sup>d</sup>; when in the  
meane while the wicked shall sob, and  
sigh <sup>e</sup>. Then shall the godlie reioyce  
and be glad, but the reprobate shall  
howle and weepe <sup>f</sup>. Then shall the af-  
flicted more triumphe, than if conti-  
nuallie he had bin in ioye <sup>g</sup>. Then shall  
the base apparel bee glorious <sup>h</sup>, & the  
proud attire infamous. Then shall  
the poore cottage be more commen-  
ded <sup>i</sup>, than is the gilded Palace pray-  
sed. Then shall constant patience  
more preuaile <sup>k</sup>, than at the power of  
the world. Simple obedience shall  
more bee commended then, than all  
the subtilty of man <sup>l</sup>. Then shall a  
cleere and good conscience more re-  
ioyce a man <sup>m</sup>, than profounde skill in  
philosophie. The contempt of riches  
shall do more good then <sup>n</sup>, than al the  
riches in the world. Then shall a ze-  
alous praier bring more delight <sup>o</sup>,  
then euer did fine cates. Thy silence  
kept in thy life time shall more cheer  
thy hart at that time <sup>p</sup>, than long bab-  
ling <sup>q</sup>. Good workes then shall bee  
more respected <sup>r</sup>, than copie of sweet  
words. And then shall thy paynes ta-  
ken to reforme thy manners more  
delight <sup>s</sup>, than coulde all the pleasure  
in

<sup>d</sup> Psa. 116, 5

Eia. 25, 8

<sup>e</sup> Reu. 21, 8<sup>f</sup> Ma. 25, 46

Iohn, 5, 29

Daniel. 12, 3

<sup>g</sup> Ro. 8, 18<sup>h</sup> 2. Cor. 5, 3<sup>i</sup> 2. Pet. 1, 3

14

<sup>k</sup> 2. Cori. 5, 3<sup>l</sup> Esa. 50, 18

Luke, 21, 19

<sup>m</sup> Esa. 29, 16<sup>n</sup> 1. Cor. 1, 30<sup>o</sup> Esay. 33

verf. 14, 15

<sup>p</sup> Mat. 5, 3<sup>q</sup> Sirac. 35

verf. 13, &amp; c

<sup>r</sup> Psa. 30, 15<sup>s</sup> Matt. 6, 5

6

7

<sup>t</sup> Roman. 2

verse, 10

<sup>u</sup> Proue. 11

verse, 33, &amp; c

\* Wild, 5, 8 in the world<sup>c</sup>.

Wherefore learne in this life to  
 " Ro, 8, 18 suffer smal things<sup>a</sup>, that in the worlde  
 35 to come thou mayst escape great and  
 greuous dangers. THe first in thy  
 life time vwhat thou canst suffer after  
 thou art dead. And if thou canst not  
 indure but light thinges in comparis-  
 son nowe, howe wilt thou beare after-  
 ward euerlasting tormentes? And if  
 now so little paine can make thee im-  
 patient, what will the fire of hell doe?  
 For perfwade thy selfe thou canst not  
 bee twise happie, that is, enioie the  
 pleasure in this life<sup>a</sup>, and raygne too  
 with Christ in the worlde to come.  
 Nowe suppose thou hast liued hitherto  
 in perpetuall honour and pleasure,  
 what good woulde these thinges doe  
 thee, if thou shouldest die out of  
 hand<sup>a</sup>?

\* Luk, 9, 23

Seest thou not how all thinges are  
 vaine<sup>a</sup>, saue onelic to loue and to  
 serue God<sup>a</sup>.

\* Eccl, 1, 2

Eccle, 10, 8

\* 1, 2 et. 1, 40

\* Ro, 8, 38

39

\* 1 Co, 4, 17

18

\* Ro, 8, 31

14

do

For he which loueth God with all  
 his heart, feareth neither death nor  
 payne, nor iudgement, nor damna-  
 tion<sup>b</sup>. For perfect loue maketh a  
 man with boldnesse to appeare afore  
 God<sup>c</sup>. But maruell it is not, though  
 he which delighteth as yet in sinne<sup>d</sup>,  
 do

*of the Imitation of Christ.*

do both feare death, and the daie of iudgement.

Norwithstanding, if the loue of GOD cannot allure thee vnto godlines, yet let the feare of hell fire driue thee from wickednes. But if neither the loue of God, nor the feare of hell cannot better thee one ior, then look not to stande in a good thing long, but quicklie to fall into the snares of Satan.

\* Pro. 24. 17  
Luke. 3  
verle. 7, &c

## Chap. 25.

*That we must earnestly endeavour to  
amend our liues.*



Be thou zealous and earnest in the seruice of God: consider with thy self wherfore thou wast made, and wherfore thou hast renounced the worlde euen to liue to God, and to become a good man.

Therefore indeuor thou zealously to go forward. For yet a little while and thou shalt haue a rewarde of thy labours, and neither feare nor sorowe shall be about thee.

Labor but a while longer, and thou shalt find great, yea euermlasting rest.

\* Rom 7. 24  
\* Eph. 2. 10

\* Esay. 25. 8  
Rene. 7. 17  
Reue. 31. 4  
math. 5. 4

\* Rom. 8. 18

If

## The first booke

If thou continue saythtull, and diligent vnto the ende, God will shewe himselfe faithfull, and bountifull in rewarding<sup>e</sup>.

• Ma. 24, 13

2. The. 5, 13

2 Timo 2, 5

f Mat. 25, 1

p Ro 8, 24

2. Tim. 4, 7

8

h Matth. 24

verf. 42, &c

Math 25, 8

Luk 12, 42

Hope wel to win the garlands, but shun security<sup>h</sup>, both to auoide wearines, and pride.

A certayne man tossed betweene hope and feare, on a daie in his prayers vttered these words; Oh if I knew certainlie that I should perseuer; and forthwith hee seemed to heare these heauenlie wordes in his mind: What if thou knewest as much; wouldest thou continue in the course thou hast taken? wel go to, Do that which thou woldst do, & doubt not to perseuere. With which comfortable words being encouraged, hee straitwaie committed himselfe to the wil of God, & from thenceforth neyther wauered anie more in mind, nor labored curiously what might become of him, but bent himselfe wholie to doe that was agreeable to the wil of God<sup>i</sup>, & most necessarie for his going forward, and continuing in the race of vertue.

2 Joh. 3, 17

Isa. 37, 33

Trust thou in the Lorde, and doe good (saith the prophet<sup>s</sup>) so thou shalt dwell in the land, and bee fed assuredly.

One

## of the Imitation of Christ.

One thing there is that withdraw-  
eth manie men from proceeding in  
vertue; and earnest amendment of  
their manners, and that is the horri-  
ble hardnes, and the painfullnesse to  
subdue our selues.

But who profit more then others  
in well doing; Not they whom such  
things dismaye, but they which endea-  
uour valiantlie to ouercome those  
counterbuffs. For the more a man  
ouercometh, & by Gods assistance  
subdueth himselfe, the more he go-  
eth forward, and cometh the more  
into the fauour of God.

Howbeit all men haue not like  
power to ouercome, and to mortifie  
themselves. Yet this I say; he which  
hath lesse abilitie, if he vse diligence  
in this point, shall more preuaile,  
than another vvhich is slothfull,  
though perhaps otherwise hee seeme  
vertuous.

Now there bee two thinges, that  
make much to a mans amendment,  
namely, to withdraw our selues vio-  
lently from such thinges, vvhercun-  
to by our wicked nature we are incli-  
ned; and to bend our selues wholie  
to the attaining of that good, which  
wee stande in neede of. Also those  
things

Matth. 19

ver. 21, &amp;c

Marke, 70

ver. 21 &amp;c

Luke, 18

ver. 22, &amp;c

Psa. 17 14

2 Tim. 1, 1

2 Pet. 1, 2

Matth. 19

ver. 18, &amp;c

Luke, 18, 13

Matth. 19

ver. 19

Luke, 18, 11

Matth. 19, 12

Psa. 37-34

Matth. 19, 13

Psa. 37-34

## The first booke

things are especiallie to bee taken heed of, and auoided, which we commonly mislike, or condemne in other men<sup>1</sup>.

¶ Matth. 7. 3

Romans, 2

verse, 1. & c

1. cor. 11. 31

¶ Mat. 7. 4. 2

Take profit of euery thing. If thou hearest, or seest examples of vertue, follow them; if of wickednes, auoide them. As thou priest into other men's maners, so do others into thine<sup>1</sup>.

Oh what a ioyfull and comfortable thing it is, to see professors of Christianitie, followers of Christes doctrine<sup>2</sup>: Againe, what a lamentable, and grievous thing is it, that such

¶ 1. cor. 13. 3

4

1. Tim. 1. 5

19

as would be counted Gospellers, liue loose, and contrarie to their calling?

How hurtfull is it to alter the purpose of thy profession, and to incline to those things which are not commanded thee<sup>2</sup>?

¶ 1. Tim. 4

verse, 1. & c

1. Tim. 5. 13

Colos. 2. 20

¶ Gala. 6. 14

1. cor. 1. 23

Remember thy profession, and alwaies haue in mind Christ which was crucified<sup>3</sup>; when thou seest his life, be ashamed of thy selfe, that hast so long a while professed Christianitie, and yet so little if any whit followed the example of Christ<sup>2</sup>.

¶ 1. Cor. 11. 1

1. Peter. 2. 9

21

Hee vvhich attentiuely, and cares fullie thinketh vpon the life & death of Iesus, shall finde sufficiencie of all necessary



*of the Imitation of Christ.*

necessarie, and profitable thinges in the same; neither shall hee neede to seeke anie better thing vvithout Iesus<sup>a</sup>.

If Iesus crucified came into our minds, quickly and sufficiently learned we should prooue<sup>b</sup>.

The delight of a Christian is in the Law of the Lord<sup>c</sup>, and therein doeth he exercise himselfe: but if he once vvaxe negligent, and luke-warme<sup>d</sup>, then miseries come vvhich oppresse him, and troubles that vexe him, because he is void of inward consolation, and forbidden to seeke any outward comfort<sup>e</sup>.

And doubtlesse, he which passeth the boundes of Christes doctrine, is greatly subiect to a grievous destruction<sup>f</sup>, and he that loueth a loose and secure life, is neuer in quiet<sup>g</sup>, for some thing euermore displeaseth him.

Rather follow the straight and vertuous life<sup>h</sup> of the Apostles, and Disciples of Christ<sup>i</sup>, and in so doing doubt thou not, but that God of his wonted mercy wil give thee strength to doe well. This is the way to be full of hope and strength, this is the way euen the heauenlic waie so to proceed,

<sup>a</sup> Roman. 8

verse 1, &c

Colos. 2. 12

13

14

<sup>b</sup> 1. corin. 2

verse, 1, &c

<sup>c</sup> Psalm, 1, 2

1. Iohn, 5, 2

<sup>d</sup> Reu. 3. 15

16

<sup>e</sup> Esaie, 57

verse, 3, &c

<sup>f</sup> Prou. 1. 24

25, 26

<sup>g</sup> 2. 37, 38

21

<sup>h</sup> Matt. 7. 13

14

<sup>i</sup> 1. cor. 11. 3

1. Thes. 1. 6, 7

1. Thes. 2. 14

2. Thes. 3. 9

Hebr. 13. 7

The first booke

ceede, that thou maiest despise all worldly things<sup>k</sup>.

2 Psal, 56, 4  
ver, 10, & 11

And would to God we had no let but that wee might praise God euen with hart and mouth<sup>l</sup>, and keepe his commandements<sup>m</sup>. Would to God

1 Psal, 34, 1, 2  
2 Psal, 31, 5  
3 Colof, 3, 2  
4 Pl, 86, 7, 8  
5 psalm, 10, 7  
6 psalm, 56, 11  
7 Rom, 8, 38

we were quite rid from all worldlie businesse, and let our affections on heavenly things<sup>n</sup>. For when man is come to that point, that he careth for no vworldlie comfort<sup>o</sup>, then begin-

8 39  
9 Pl, 30, 7, 8  
10 psal, 37, 3

neth he to tast the sweetnes of God; to take al things in good part, howso-

11 4  
12 Ro, 11, 36  
13 1 Corin, 8, 6  
14 1 Cor, 13, 6  
15 2 cor, 13, 28  
16 1 psal, 104, 1  
17 1 Sirac, 7, 36  
18 2 Ephe, 5, 15

euer they fall out; to be neither ouer iocund in prosperity, nor too peniue in aduersity<sup>p</sup>; but euermore confidently to hope in God<sup>q</sup>, vwho is al in al<sup>r</sup>, to whom nothing dieth, but al things liue, and continually obey at his becke<sup>s</sup>.

19 16  
20 Galat, 6, 10  
21 2 Rom, 13, 6  
22 3, cor, 11, 23

Alwaies remember the ende<sup>t</sup>, and thinke that time lost wil neuer come againe<sup>u</sup>.

23 7 Luke, 9, 62  
24 John, 8, 14  
25 2 peter, 2, 1  
26 verie, 12, & c  
27 2 Mat, 25, 10  
28 ver, 21, & 22  
29 1 pe, 3, 10, 12  
30 Pl, 24, 12, 13

Without care, and diligence thou shalt neuer attaine to godlinesse<sup>v</sup>. If thou waxe faint, thou shalt euerie day be vvorse & vvorse<sup>y</sup>; but go thou zealously forward<sup>z</sup>, and thou shalt find both great peace and pleasure in thy wel doing, both because God fauoreth thee, & thou fauourest vertue.

An

Al  
pare  
pain  
tion  
gain  
whic  
smal  
into  
Ti  
nigh  
godl  
W  
admo  
com



An earnest and zealous man is prepared vnto all thinges <sup>a</sup>. It is more <sup>a Rom, 8, 33</sup>  
paineſul to reſiſt vices and perturbations of the minde, than to ſweate <sup>18, 39</sup>  
to gaine with bodily labour : and hee <sup>Ephes, 6, 12</sup>  
which in time taketh no heede of ſmal ſinnes, by little and little falleth into great offences <sup>b</sup>.

Thou ſhalt euermore be merrie at night, if thou haſt behaued thy ſelfe godly in the day.

Warch for thy ſelfe <sup>c</sup>, ſtir vp, and admoniſh thy ſelfe; whatſoeuer becommeth of others, haue a regard <sup>c 1, co, 16, 13</sup>  
to thy ſelfe <sup>d</sup>; For ſo doeſt <sup>d 1 Tim, 6</sup>  
thou profit, as thou offerſt <sup>verſe. 11. 12</sup>  
reſt violence vnto thy ſelfe. <sup>e Mat, 11, 21</sup>

*Thus endeth the  
firſt booke.*



# The second Booke of the Imitation of Christ.

Chap. i.

Of the inward life of man.



THE kingdome of  
God is within, saith  
Christ<sup>a</sup>.

Turne thee vnto  
the Lorde vwith all  
thine heart, hauing  
forsaken this wretched worlde, and  
thou shalt find rest for thy soule<sup>b</sup>.

<sup>a</sup> Psalm, 43, 1

<sup>b</sup> Psalm, 133, 1

<sup>c</sup> Matth, 23, 29

<sup>d</sup> Luk, 17, 21

Learne to contemne outward  
things<sup>c</sup>, and to addict thy selfe to spi-  
rituall; so shalt thou perceiue the  
kingdome of god to come into thee.

For the kingdome of God is righ-  
teousnesse and peace; and ioy in the  
holy ghost<sup>d</sup>, which the wicked inioy  
not<sup>e</sup>.

<sup>e</sup> Ro, 14, 17

<sup>f</sup> Esai, 57, 21

Christ wil come vnto thee, & com-  
fort thee<sup>f</sup>, if thou make a fit resting  
place for him within thee. For all his  
glory, and beauty is within<sup>g</sup>, there  
doth he gladly abide.

<sup>g</sup> Psa, 45, 13

With the inner man doth hee ob-  
tentime

tenti  
and  
agree  
tinue

Go  
pare  
that  
withi  
man  
and  
wil co  
him.

W  
let C  
him,  
haue  
ouer  
any c  
neede

For  
speed  
for eu  
to the  
fiance

beit h  
doe th  
gained  
uer pe

The  
to mor  
afterw

*of the Imitation of Christ.*

tentimes walke; and reason sweetely  
and delight himsele pleasantly; and  
agree notable, and familiarly con-  
tinue<sup>h</sup>.

Go to now, O faithfull soule, pre-  
pare thine hart for this bridgrome<sup>i</sup>,  
that he may come vnto thee, & dwell  
within thee. For thus he saith<sup>k</sup>, If any  
man loue me, he will keepe my word,  
and my father will loue him, and wee  
wil come vnto him, and wil dwel with  
him.

Wherefore keepe out others, and  
let Christ haue roome: if thou hast  
him, thou hast enough<sup>l</sup>. For he will  
haue a care of thee, and so faithfully  
ouersee al thine affaires, that to put  
any confidēce in man thou shalt not  
need<sup>m</sup>.

For men quickly are changed, and  
speedily depart<sup>n</sup>, but Christ abideth  
for euer<sup>o</sup>, and continueth by his vn-  
to the end<sup>p</sup>. Neither set any great as-  
siance on morrall and fraile man, al-  
beit he be deare vnto thee, and may  
doe thee good<sup>q</sup>; and if sometime hee  
gaine say and trouble thee, be not ou-  
uerpensue.

They which take thy part to daie,  
to morrow may be thine enemies, &  
afterward thy friends: for they chāge  
many

<sup>h</sup> Prouer. 8

verf. 31. & c

<sup>i</sup> Sal. long. 5

verse 4

<sup>j</sup> cor. 12. 2

<sup>k</sup> Ioh. 14. 23

<sup>l</sup> Rom. 8. 17

Philip. 3. 8

<sup>m</sup> Psal. 37. 3

<sup>n</sup> Heb. 13. 8

<sup>o</sup> Psal. 81. 9

Psal. 39. 11

Psal. 116. 16

<sup>p</sup> Heb. 13. 8

<sup>q</sup> Mat. 8. 10

<sup>r</sup> Psal. 118. 8

9

## The second booke

many times like the wind.

But put thy confidence in the Lord

<sup>1</sup> 1 pet. 5, 7 <sup>2</sup> & see thou serue and loue him<sup>c</sup>: he  
psalm. 43, 1 will handle thy cause right well, and  
<sup>1</sup> Mat. 22, 37 set it in good order<sup>c</sup>.

Mark, 12, 19 Here thou hast no continuing citie  
<sup>50</sup>  
<sup>1</sup> psal. 73, 24 <sup>2</sup> and wheresoeuer thou goest, thou  
<sup>2</sup> Heb. 11, 14 art a stranger, and a pilgrime<sup>c</sup>, neuer  
<sup>2</sup> Heb. 11, 13 finding rest till thou art fast ioyned  
ver. 14, &c vnto Christ<sup>7</sup>.

<sup>7</sup> Eph. 2, 19 Why doest thou here gaze about  
seeing this is not the place of thine  
abode? In heauen should be thy con-  
uersation<sup>2</sup>, as for earthly things thou  
<sup>1</sup> phil. 3, 20 shouldst behold them onely to see  
<sup>2</sup> 1 cor. 7, 31 how they passe away<sup>2</sup>; and thou with  
<sup>1</sup> Iohn. 1, 17 them<sup>b</sup>. So look vpon them, that thou  
<sup>1</sup> Iud. 20, 5 loue them not<sup>c</sup>, least thou perish be-  
verse, 6, &c ing taken with vaine delight.  
<sup>1</sup> 1 Iohn. 2 verse, 15, 16

<sup>1</sup> 1 pet. 5, 7 Cast thy cogitations vpon the most  
<sup>1</sup> psal. 55, 16 hie God<sup>d</sup>, and pray vnto Christ with-  
out ceasing<sup>c</sup>.

Luke, 18, 1 If thou canst not meditate on deep  
Coloss. 4, 2 and heauenly mysteries, rest thy selfe  
3 Thes. 5, 17 in the paines of Christ, and abide wil-  
<sup>1</sup> 1 pet. 1, 17 lingly in his wounds<sup>c</sup>. Run thou zea-  
verse, 11, &c lously vnto those healthfull wounds,  
1 pet. 4, 13 and stripes of Christ, and thou shalt  
find a great comfort in aduersity, yea  
thou shalt not let a rust by the repro-  
ches of men, but take all flanders in  
good

in good part.      1. Pet. 2. 19

Christ himselfe vvas despised of  
 men in this worlde; yea at great  
 extremitie his very friends forsooke  
 him and fled. Christ himselfe suffe-  
 red; and was contemned; and wilt  
 thou complaine? Christ himselfe had  
 aduerlaries, & backbiters; and woul-  
 dest thou haue no enemies, nor be it  
 spoken of?

How shal thy patience be crowned,  
 if thou sustaine no aduersity? And  
 if thou wilt not be contrariied in anie  
 thing how wilt thou be the friend of  
 Christ? But make thou an account  
 to suffer tribulation both with Christ  
 & for Christ; if thou desire so  
 raigne with Christ.

Oh haddest thou but once entred  
 into the secte & cloet of Iesus, and felt  
 but euen a very little of the heate of  
 his loue, thou wouldest not onely  
 make no account there of prosperi-  
 tie, or aduersitie in this worlde; but  
 also euen reioice when thou art de-  
 famed; For the loue of Christ makes  
 a man euen to despise himselfe.

I saie the true spiritual man, which  
 is void of inordinate desires, and lo-  
 ueth Iesus vnfaignedlie, canne both  
 turne himselfe freely vnto God, and  
 F. 1.      rauished

1. Pet. 2. 19  
 1. Pet. 3. 9  
 1. Pet. 3. 14  
 1. Pet. 3. 17  
 1. Pet. 3. 18  
 1. Pet. 3. 19  
 1. Pet. 3. 20  
 1. Pet. 3. 21  
 1. Pet. 3. 22  
 1. Pet. 3. 23  
 1. Pet. 3. 24  
 1. Pet. 3. 25  
 1. Pet. 3. 26  
 1. Pet. 3. 27  
 1. Pet. 3. 28  
 1. Pet. 3. 29  
 1. Pet. 3. 30  
 1. Pet. 3. 31  
 1. Pet. 3. 32  
 1. Pet. 3. 33  
 1. Pet. 3. 34  
 1. Pet. 3. 35  
 1. Pet. 3. 36  
 1. Pet. 3. 37  
 1. Pet. 3. 38  
 1. Pet. 3. 39  
 1. Pet. 3. 40  
 1. Pet. 3. 41  
 1. Pet. 3. 42  
 1. Pet. 3. 43  
 1. Pet. 3. 44  
 1. Pet. 3. 45  
 1. Pet. 3. 46  
 1. Pet. 3. 47  
 1. Pet. 3. 48  
 1. Pet. 3. 49  
 1. Pet. 3. 50  
 1. Pet. 3. 51  
 1. Pet. 3. 52  
 1. Pet. 3. 53  
 1. Pet. 3. 54  
 1. Pet. 3. 55  
 1. Pet. 3. 56  
 1. Pet. 3. 57  
 1. Pet. 3. 58  
 1. Pet. 3. 59  
 1. Pet. 3. 60  
 1. Pet. 3. 61  
 1. Pet. 3. 62  
 1. Pet. 3. 63  
 1. Pet. 3. 64  
 1. Pet. 3. 65  
 1. Pet. 3. 66  
 1. Pet. 3. 67  
 1. Pet. 3. 68  
 1. Pet. 3. 69  
 1. Pet. 3. 70  
 1. Pet. 3. 71  
 1. Pet. 3. 72  
 1. Pet. 3. 73  
 1. Pet. 3. 74  
 1. Pet. 3. 75  
 1. Pet. 3. 76  
 1. Pet. 3. 77  
 1. Pet. 3. 78  
 1. Pet. 3. 79  
 1. Pet. 3. 80  
 1. Pet. 3. 81  
 1. Pet. 3. 82  
 1. Pet. 3. 83  
 1. Pet. 3. 84  
 1. Pet. 3. 85  
 1. Pet. 3. 86  
 1. Pet. 3. 87  
 1. Pet. 3. 88  
 1. Pet. 3. 89  
 1. Pet. 3. 90  
 1. Pet. 3. 91  
 1. Pet. 3. 92  
 1. Pet. 3. 93  
 1. Pet. 3. 94  
 1. Pet. 3. 95  
 1. Pet. 3. 96  
 1. Pet. 3. 97  
 1. Pet. 3. 98  
 1. Pet. 3. 99  
 1. Pet. 3. 100

## The second booke

rauiſhed in ſpirit aboute himſelfe, quietly enioy him<sup>e</sup>.

Phil. 3. 30

He to whom all thinges ſeeme as they are indeed, not as they are eſtimated in the vaine opinion of man, is doubtleſſe a wiſe man, and rather taught of God<sup>e</sup>, then of men.

2 Es. 54. 13

Iohn. 6. 63

1 Tim. 2. 8

Galat. 6. 9

1 Theſſ. 3. 10

1 Theſſ. 3. 10

1 Theſſ. 3. 10

1 Theſſ. 3. 10

1 Theſſ. 3. 10

1 Theſſ. 3. 10

1 Theſſ. 3. 10

1 Theſſ. 3. 10

1 Theſſ. 3. 10

1 Theſſ. 3. 10

1 Theſſ. 3. 10

1 Theſſ. 3. 10

1 Theſſ. 3. 10

1 Theſſ. 3. 10

1 Theſſ. 3. 10

1 Theſſ. 3. 10

1 Theſſ. 3. 10

1 Theſſ. 3. 10

1 Theſſ. 3. 10

1 Theſſ. 3. 10

1 Theſſ. 3. 10

1 Theſſ. 3. 10

1 Theſſ. 3. 10

1 Theſſ. 3. 10

1 Theſſ. 3. 10

1 Theſſ. 3. 10

1 Theſſ. 3. 10

1 Theſſ. 3. 10

1 Theſſ. 3. 10

Hee that hath learned to abide within, and to make ſmall account of outwarde thinges; neither ſeeketh a place, nor expecteth leiture to exerciſe himſelfe in godlines<sup>e</sup>. The inward man can quickly call himſelfe home, in aſmuch as he neuer is altogether abroad. Neither outward labour can let him, nor neceſſary buſines ſtay him for a time, but as euery thing falleth out, ſo doeth he apply himſelfe<sup>e</sup>.

1 Ro. 8. 38

1 Ro. 8. 38

1 Ro. 8. 38

1 Ro. 8. 38

1 Ro. 8. 38

1 Ro. 8. 38

1 Ro. 8. 38

1 Ro. 8. 38

1 Ro. 8. 38

1 Ro. 8. 38

1 Ro. 8. 38

1 Ro. 8. 38

1 Ro. 8. 38

1 Ro. 8. 38

1 Ro. 8. 38

1 Ro. 8. 38

1 Ro. 8. 38

1 Ro. 8. 38

1 Ro. 8. 38

1 Ro. 8. 38

1 Ro. 8. 38

1 Ro. 8. 38

He that is wel prepared, and reformed inwardly, is nothing troubled with the wonderful and peruerſe behaviour of the world<sup>e</sup>. Looke how greatly a man draweth buſines vnto himſelfe, ſo much is he hindered, and diſtracted.

1 Ro. 8. 38

1 Ro. 8. 38

1 Ro. 8. 38

1 Ro. 8. 38

1 Ro. 8. 38

1 Ro. 8. 38

1 Ro. 8. 38

1 Ro. 8. 38

1 Ro. 8. 38

1 Ro. 8. 38

1 Ro. 8. 38

1 Ro. 8. 38

1 Ro. 8. 38

1 Ro. 8. 38

1 Ro. 8. 38

1 Ro. 8. 38

1 Ro. 8. 38

1 Ro. 8. 38

1 Ro. 8. 38

1 Ro. 8. 38

1 Ro. 8. 38

1 Ro. 8. 38

Weir thou wel ſetled, and throughly purged, al thinges would be for thy good and profite<sup>e</sup>. But for that thou art nor plainely dead vnto thy ſelfe<sup>e</sup>, nor leparated wholie from earthly thinges.

1 Ro. 8. 38

1 Ro. 8. 38

1 Ro. 8. 38

1 Ro. 8. 38

1 Ro. 8. 38

1 Ro. 8. 38

1 Ro. 8. 38

1 Ro. 8. 38

1 Ro. 8. 38

1 Ro. 8. 38

1 Ro. 8. 38

1 Ro. 8. 38



*of the Imitation of Christ.*

things, manie things displease, and trouble thee oftentimes.

Nothing doth so defile and snarle the minde of man, as the impure desire of earthly things.

*1 Tim. 2. 12*

Wherefore if thou wilt despise the consolation which this world doeth minister, thou shalt more easily both behold celestial things, and inwardly reioice.

*1 Joh. 3. 5*

## Chap. 2.

*Of patience and humility, two vertues necessary to be in a Christian.*

**C**Are not greatelic vnholy is on thy side, or against thee, but care to please God in all thy doinges, and to haue a good conscience, so wil God defend thee right well. And, whom he defendeth none can hurt.

*1 Pet. 3. 6*  
*1 Cor. 1. 2*

*Rom. 8. 31*

If thou hast learned to holde thy peace, and to be patient, doubt thou not but God wil aid thee from above. He knoweth when to deliuer thee, therefore oughtest thou to commit thy selfe to his pleasure.

*Psa. 37. 1*

*1 Pet. 5. 7*

It is God that aideth, and deliuereth man from shame and rebuke.

*1 Cor. 1. 2*

*The second booke*

It is many times good, to bring vs  
more and more downe, to haue our  
vices knowne, and reprehended of o-  
thers<sup>f</sup>.

<sup>f</sup>Pla. 119. 67

71

When a man humbleth himselfe  
for his offences, hee easily pacifieth  
such as are offended, and with small  
adoe commeth into fauor againe.

The humble man doeth God pro-  
tect and saue <sup>s</sup>; to the humble hee  
humbleth himselfe: yea the humble  
hath many things at his hands <sup>b</sup>, the  
humble hee exalterm vnto glorie<sup>i</sup>,  
and to the humble he both reuealeth  
his secrets<sup>k</sup>, and offereth himselfe<sup>l</sup>.

<sup>s</sup>Pla. 34. 18

<sup>b</sup>Iam. 4. 6

<sup>i</sup>1. Pet. 5. 9

<sup>k</sup>Prou. 22. 4

<sup>l</sup>Luk. 10. 21

<sup>l</sup>Esay. 66. 2

The humble man, bee hee neuer so  
much iniured, or backbited, is al-  
waies quier in minde, because he tru-  
steth in God not in the world<sup>m</sup>.

<sup>m</sup>Psa. 23. 4

Thinke not to come forward in re-  
ligion any whit, vnlesse thou thinke  
thy selfe inferior vnto all<sup>n</sup>.

<sup>n</sup>Iame. 4. 6

**Chap. 3.**

*That we ought to be at peace both with our  
selues and with al men.*

<sup>s</sup>psal. 51. 12

13



**B**E first of all at peace  
vvith thy selfe<sup>a</sup>: and  
then shalt thou pacifie  
others<sup>b</sup>.

<sup>b</sup>Mat. 5. 9

A quiet man doeth  
more

## of the Imitation of Christ.

more good then a learned.

The contentious constructeth a good thing on the ill part, and harke-  
neth vnto euill: but a good, and  
quiet man turneth all thinges to the  
best. The quiet man conceiueth his  
nisterlie of no man, but the vnqui-  
er and suspicious, will neither be qui-  
et himselfe, nor suffer others to be at  
rest; hee both speaketh that many  
times which he ought not, and doth  
not that which he should; hee consi-  
dereth what is another mans dutie,  
and neglecteth his owne.

\*Prou. 17.4

d Pro. 15, 18

\*1. cor. 13.5

\*Ioh. 31.38

32

Wherefore do first thine awne du-  
tie; and then looke that another man  
doe his.

Thou hast the tricke how to colour  
and excuse thine owne deedes, yet  
wilt not thou allow the excuses of an-  
other. But reason would, thou shouldest  
excuse another, and accuse thy  
selfe. If thou vouldest bee borne  
withal, beare thou with another, and  
see how far thou art as yet from true  
patience and charitie, which fretteth  
and is offended with none but with  
it selfe.

\*Matt. 7.5

\*Ro. 2.1, 3

\*Prou. 10.11

Prou. 17.9

\*peter. 4.8

\*1. cor. 13.4

5.6, 7

To dwel with good, and quiet men  
it is no hard matter, for al men natu-  
rally doe like thereof, and euery man

f. 3.

desireth

The second booke

desireth quietnesse, and loue such a  
 1 Matth. 4. 6 gainie as loue them<sup>1</sup>. But to liue qui-  
 47 etlie with crabbed, and frowarde tel-  
 lowes, with enemies and ill conditi-  
 oned men, is doubtlesse the part of a  
 man indeede deseruing commendation<sup>m</sup>.

45 Some are at peace both with them-  
 2 Roman. 12 selues, and with others<sup>n</sup>; some will  
 verse 18, &c neither be quiet themselves, nor suf-  
 6 pron. 6. 19 fer others<sup>o</sup>; these are ill to them-  
 Roma. 3. 17 selues, but worse to others. Againe  
 some both keepe themselves in cha-  
 33 ritie<sup>r</sup>, and study to bring others vnto  
 10 concord<sup>q</sup>.

And yet all the peace which wee  
 haue in this miserable life doeth ei-  
 17 ther consist in patient suffering<sup>r</sup>, than  
 in not feeling aduersitie.

The more a man knoweth how to  
 38 suffer miseries, the more quietnesse  
 39 doeth he enioy, and such a man is a  
 2 Rom. 8. 37 victorious conquerour of him-  
 15 Ioh. 15. 13 selfe<sup>s</sup>, a lord of the world<sup>t</sup>;  
 14 a friend of Christ<sup>u</sup>;  
 2 Ro. 8. 17 and an heire of  
 32 Matt. 5. 10 heauen<sup>v</sup>.

congruous to the  
 how

Chap. 4.

Of purenes in minde, and plainnes  
in meaning.



A N is carried ouer  
earthlie thinges vvith  
two wings, to wit vvith  
plainnesse<sup>a</sup>, and pure-  
nesse<sup>b</sup>. Plainnesse is of  
meaning, purenes is of the mind, that  
mindeth God, this apprehendeth,  
and tasteth what he is<sup>c</sup>.

<sup>a</sup> Matt. 6. 16.

<sup>b</sup> Mat. 6. 17.

<sup>c</sup> 1. corin. 1. 15.

<sup>d</sup> Math. 5. 8.

Psalm. 34. 4.

No good action shal hinder thee, if  
thy minde be free from al inordinate  
affections<sup>d</sup>.

<sup>e</sup> Mat. 6. 13.

23

If thou onely seeke, and minde to  
please God, and to profit other, thou  
shalt inioy the freedome of mind<sup>e</sup>.

<sup>f</sup> Psalm. 11. 3.

Psalm. 37. 14.

Were thy mind vpright, the whole  
worlde were nought vnto thee but  
euen a glasse to frame thy life, and a  
booke of godlie instructions<sup>f</sup>. For  
nothing is there so smal, & vile, but it  
representeth the goodnes of God<sup>g</sup>.

<sup>g</sup> Rom. 1. 19.

20

<sup>h</sup> Psalm. 3. 2.

Psalm. 19. 1. 3.

And if thy minde were good, and  
pure, thou shouldest easily beholde,  
and well perceiue all things<sup>h</sup>.

<sup>i</sup> Mat. 6. 13.

For a pure mind penetrateth both  
into heauen<sup>i</sup>, and hel: and as a mans  
mind is, so doth he iudge of things<sup>j</sup>.

<sup>j</sup> Math. 5. 8.

<sup>k</sup> Mat. 6. 3.

If there be any ioy, the man which  
f. 4 hath

*The second booke*

hath a pure heart doeth enioie the  
 1 Psal. 31. 10 same <sup>1</sup>: and if there bee any sorrowe,  
 9 and miserie, hee hath it which hath a  
 20 guilty conscience <sup>m</sup>.  
 21

As fire taketh awaie the rust from  
 22 iron, and maketh it bright, so doth re-  
 pentance wipe awaie wickednes, and  
 23 maketh of a sinner a new man <sup>a</sup>.

A man that is but warme in god li-  
 30, 31 nes, shieth even the least paines, and  
 32 seeketh outwarde comforte <sup>o</sup>; but

would he once earnestlie beginne to  
 subdue himselfe, and stoutly take the  
 readie waie to a vertuous life, doubt-  
 les those things which at the first he  
 counted gricuous, will seeme light,  
 and easie <sup>p</sup>.

Match, 11  
 verse, 29, 30

Chap. 5.

*Of the consideration of a  
 mans selfe.*

4 Prov. 3. 5  
 Luke, 18. 71  
 2, Corin. 1. 9



EE ought not ouer-  
 much to trust vnto our  
 selues <sup>a</sup>: for many times  
 we lacke both grace &  
 will.

John 1, 9  
 Mart. 15, 8

Small is the iudgement which wee  
 haue <sup>b</sup>, and that also wee may easily  
 forgo by negligence.

And yet, so blinde are wee, manie  
 times we perceiue not so much: and  
 many

of the imitation of Christ.

manie times when wee sinne, wee excuse our wickednes; yea, and through a blinde affection, suppose it to bee zeale which is worst of all<sup>d</sup>.

1. Co, 2. 14

Mar, 7. 4

Wee reprehende others for small thinges, and ouerpasse great offenses in our selues. Wee can quicklie see when wee are iniured, and will not easilie put vp wrong: but how wee iniurie others our selues, wee neuer call into mind.

Assuredly woulde a man rightly & wiselie consider his owne dooinges, he should finde noe cause why to condemne another.

Ma, 18, 12

33

Luke, 7, 17

33, 12

The godlie man hath a greater care of himselfe, than of anie thinge beside, and he which looketh to himselfe diligentlie, wil speake but litle of another.

Looke not to proue godlie, and religious, vnles thou bridle thy tongue from talking of others, and haue a through in sight into thy selfe.

1. Cor, 4. 3

If thou giue thy mind vholly to knowe thy selfe, and to do the will of God, no outward thing shall mooue or trouble thee.

1. Cor, 13, 32

2. Cor, 1, 5

Phil, 3, 7

8

Where art thou while thou art not with thy selfe? or vwhen thou hast ouerpast all thinges, what art thou the

2. Cor, 4, 18

f 5.

better

The second booke

1 Mat. 16, 26 better, if thou neglect thy selfe  
marke. 3, 36 Thou must of necessitie neglect al o-  
Luke, 9, 25 ther things, and think hereof, if thou  
John, 12, 25 mind to attaine vnto peace, and qui-  
2 Mat. 6, 25 cenesse: yea, thou shalt mightilie in-  
Philip, 4, 6 crease, if thou cast off worldly cares;  
Luke, 12, 23 & contrariwise as grearlie decrease, if  
1. 1. Tim. 6, 8 thou make anie account of earthlie  
10 things.

2 Peter. 5, 7 Count nothing wonderful, nothing  
1. John 2 excellent, nothing gratefull, nothing  
verse. 15 acceptable, but either God, or that  
16 which is of God: as for worldly plea-  
17 sure deceme it but vaine.

3. John, 14, 21 The soule which loueth God, in res-  
1. corin, 7 spect of God, contemneth al things.  
verse. 30 God alone which is eternall  
1. Joh, 2, 15 31 nite, and incomprehensible, is the  
17 comfort of the soule, and the true ioy  
• Phil. 3, 7 8 of the heart.

1. Tim. 1, 17  
1. Job. 11, 7  
1. Ki. 8, 27  
1. Joh. 4, 16  
Sirach, 1, 11

Chap. 6

The ioy of a good conscience.



HE glorie of a good  
man consisteth in the  
testimonie of a good  
conscience.

2. cor, 13, 1  
1. Pro. 13, 15  
If thy conscience be  
good, thou hast a continuall feast.  
A man that hath a good conscience  
endu-



*Of the imitation of Christ.*

endureth much<sup>e</sup>, yea, reioiceth in ad- • Roman, 8  
uersity<sup>d</sup>, but a wicked man is euer-  
more timorous<sup>e</sup>, and vnquiet<sup>f</sup>. vers. 33, & c  
d James, 1  
vers. 2, & c

Sweet will be thy sleepe, if thy con- • Gen, 37, 36  
science accule thee not<sup>g</sup>, f Ge, 4, 5, 6  
Esay, 57, 20

Reioice not, but in well-doing<sup>h</sup>.

Wicked men at no time reioice in- • psalm, 34, 8  
deede, neyther feele the peace of a  
godlie mind: for as saith the Lorde<sup>i</sup>, h 1, cor, 13, 5  
i Eia, 4, 5, 22  
Esay, 57, 21  
There is noe peace vnto the wicked;  
And though they saye they liue in  
peace, & can neuer bee molested with  
aduersitie, nor iniuried by man; be- • Rom, 1, 17  
lieue them not. For suddainlie shall Rom, 1, 8, 9  
1. Thef, 3, 3  
1 Rom, 5, 2  
2, cor, 12, 12  
Galat, 6, 14  
James, 1, 2  
1 Ioh, 3, 4  
John, 12, 4  
the heauie displeasure of God so fall  
vpon them<sup>k</sup>, that both their dooings  
shall come to naught, and themselues  
vterly consume away.

For a godly man to reioice in tribu- • 2, cor, 1, 12  
Galat, 6, 14  
James, 1, 2  
1 Ioh, 3, 4  
John, 12, 4  
lation is no hard thing<sup>l</sup>, and so to re-  
ioice, is to reioyce in Gods Fatherlie  
care.

Vaine is the praise which is either • 2, cor, 1, 12  
psalm, 9, 2  
14  
Ie, c, 9, 24  
1, corin, 1, 31  
2 Cor, 10, 17  
1, cor, 8, 1  
vers. 1, 2, 3  
1 Ioh, 8, 5  
Galat, 6, 14  
ascribed, or receiued of men<sup>m</sup>. The  
praise of the righteous is in their con-  
science<sup>n</sup>, not in the rooing of men;  
The righteous reioyce of GOD<sup>o</sup>, in  
God<sup>o</sup>, and in the truth<sup>p</sup>.

Hee that seeketh for true and eters-  
nall glorie, contemneth worldlie  
praise<sup>q</sup>, but he that eyther couereth,

OR

The second booke

or doth not contemne temporall, hee doubtlesse waicth but litle coelestiall glory<sup>r</sup>.

<sup>a</sup> Joh. 12, 43

<sup>c</sup> 1. Cor. 4, 3

Great quietnes hath hee that careth neither for praise, nor dispraise<sup>r</sup>. And he is well content and quiet whatsoeuer his conditions bee, which hath a cleare conscience<sup>r</sup>.

<sup>a</sup> 2 cor. 1, 2

If thou beeest prayled, thou art not the better; nor the worser, if thou art dispraised: what thou art, thou art; and greater thou art not, than God accounteth thee to be<sup>a</sup>.

<sup>a</sup> 1. Sa. 19, 7

Consider what thou art within, & waie not what thou art thought to be abroad<sup>a</sup>.

<sup>a</sup> 1. cor. 4, 3

<sup>a</sup> 1. ch. 28, 9

<sup>a</sup> Psalm. 7, 9

<sup>a</sup> Iere. 21, 20

<sup>a</sup> Iere. 17, 10

<sup>a</sup> Iere. 30, 12

<sup>a</sup> Rom. 8, 27

<sup>a</sup> Ro. 12, 10

Man beholdeth the countenance, but God the hart<sup>y</sup>: and man iudgeth of the deedes, but God of the minde, and intent.

Euermore to do well, and to count baselie of a mans owne selfe<sup>a</sup>, is a singular token of a modest minde. So is it an argument of a rare integritie, and sayth, to contemne the comfort of worldly things.

<sup>a</sup> Job. 1, 34

Hee that seeketh no recorde elsewhere<sup>a</sup>, hath doubtlesse wholie adicted himselfe to the seruice of God. For he that praiseth himselfe, sayeth Paule<sup>b</sup>, is not allowed, but he whome the

<sup>a</sup> 2. Cor. 10

<sup>a</sup> Iere. 18

<sup>a</sup> Iere. 18



*of the imitation of Christ.*  
the Lord praiseth.

To deale with God in minde<sup>e</sup>, and  
neuer to be moued outwardlie with  
anie perturbation, is the proper tie of  
him that is a spirituall man,

• Psa, 16, 9

8

Ages, 1. 26

46, 47

## Chap. 7

*That our Saviour Christ is to be loued  
aboue al things.*



LESSED is he which  
knoweth what it is to  
loue IESVS, and for his  
cause to contemne all  
things<sup>a</sup>.

For loues sake euen the beloued  
must be left : in asmuch as Iesus will  
be loued aboue all things<sup>b</sup>.

The loue of earthlie thinges is de-  
ceiptfull and fraile : but the loue of  
Iesus doth endure and continue. Hee  
which loueth worldlie thinges, shall  
perish therewithall<sup>c</sup> : but he that em-  
braceth Iesus abideth euer<sup>d</sup>.

Loue him and retaine his good wil,  
which when all things vade away, wil  
neuer forsake thee<sup>e</sup>, nor suffer thee  
to perish<sup>f</sup>.

Will thou, wilt thou, one daie thou  
must leaue this worlde<sup>g</sup> : and there-  
fore sticke to Christ both in life and  
death,

• Mar, 8, 34

35

Luke, 9, 33

34

• Ma. 10, 37

Luk. 14, 36

• 1. Jo, 2, 17

d Ioh, 3, 16

• Mar, 13, 30

Ioh, 14, 16

f Ioh, 6, 37

38, 39, 40

g Ioh, 14, 5

Psal. 39, 5

## The second booke

<sup>h</sup> Rom, 14 death<sup>h</sup>, commit thee vnto him which  
 xerfe, 8, &c alone can helpe thee when all things  
 Philip, 1, 21 faile.

Reue, 14, 13

This thy friend is of that nature;  
 that he will onelie be loued, he alone  
 claimeth thy mind for himselfe, and  
 hee alone will sit therelike a King in  
 his throne.

Therefore haue thou no fellowship  
<sup>i</sup> Luk, 9, 34 with earthlie things<sup>i</sup>, and Iesus glad-  
 Luke, 19, 8 lie will abide with thee.

Thou shalt finde that welnigh lost,  
 whatsoeuer is spent vpon any besides  
 Iesus.

Neither trust nor stay vpon a wa-  
<sup>Ez</sup> Ki, 18, 21 uering reed<sup>h</sup>. For all flesh is grasse, &  
 Esay. 36, 6 al the grace thereof is as the floure of  
 the field<sup>i</sup>.

<sup>i</sup> Esai, 40, 6 If thou trust in man<sup>m</sup> thou shalt ea-  
<sup>m</sup> Ier, 17, 5 sily be deceiued: yea, if thou seeke con-  
 fort, & profit by any other thing, thou  
 shalt sustaine great losse<sup>a</sup>.

<sup>a</sup> phil, 3, 7

If thou seeke Iesus in all things thou  
 shalt finde Iesus, but if thou seeke thy  
 selfe thou shalt find thy selfe, but to thy  
 damnation<sup>a</sup>.

For whosoever seeketh not Iesus,  
 doth more hurt himselfe, than al the  
 world again, and his enemies besides  
 can doo.

<sup>a</sup> Matt, 10

Verf, 17, &c

Matth, 16

Verf, 14, &c

John, 12, 15

Of

## Chap. 3

## Of the familiarity with Iesus.



WHILE IESVS is present all thinges go well, and seeme comfortable: but when hee is absent, nothing is sweete. If Iesus speake not in the mind of manne, little good can worldly comforte doe him: but speake hee but a worde, and great ioye shall hee feelee. So Marie Magdalene arose quicklie from the place where shee wept, as soone as she heard by Martha that the master was come, and called for hir. Happie is the house wherein Iesus calleth from teares vnto the ioye of the Spirit.

Howe hard, and dry art thou without Iesus? How vaine and foolish, if thou desire anie thing without Iesus. Greater shall bee thy losse if thou doo foe, than if thou shouldest leese the vvhole worlde. For what can the world do without Iesus?

To bee without Iesus is a bytter death: but to abide with him, is euen a pleasant life.

If Christ bee with thee, what enemie

emie

<sup>1</sup> Rom, 8, 31 mic can hurt <sup>1</sup> }

38, 19

38, 39 He which findeth Iesus, findeth a  
Ioh. 10, 10 good treasure, or rather the chiefest  
Colo. 2, 2 felicitie \* : hee which leeseeth Iesus  
3 leeseeth too much . What sayd I too

† Cole, 2,2

\* Cole, 2,2

3

leefeth too much . What sayd I too  
much? He leefeth more , than if hee  
lost the whole world!

1 Mar. 8, 36

Matt, 19

verf. 21, &c

• Joh. 17, 2

3

• Joh, 81, 31

Hee that liueth without Iesus, is most miserable<sup>m</sup>, but he whom Iesus fauoreth, is for riches most wealthy<sup>m</sup>.

To liue with Iesus, is great cunning, and to know howe to keepe him is most singular wilddome.

9 John, 14

verl, 15, 16

Gal, 4.6

**Cole, J, 20**

† Ioh. 6, 68

Hebri, 6.4

5. 6

\*Sal. Cong. \*

verle 6

Иср. 9, 23

34

Peru, 17.5

Galat, 6, 14

Be thou meeke and lowly, and  
Iesus wil come to thee. Yea be thou  
godly and quiet, and Iesus will abide  
with thee.

But turne thou once to outwarde  
things <sup>e</sup>, and thou dost make him  
forake thee, and so leese his fauour.  
And if hee once forake thee, vnto  
whom wilt thou flie <sup>e</sup>, or what friends  
wilt thou find.

Without a friend thou canst not  
long liue : and if Iesus bee not thy  
friend before all others , thou shalt  
mourne without measure, when hee  
once doth leaue thee<sup>r</sup>. And therefore  
thou doest foolishlie, if thou euer  
trust, or reioyce in any besides him<sup>n</sup>.

Better were it to haile the whole  
worlde

world against thee, then Christ Iesus alone<sup>a</sup>.

Wherefore before al things which thou louest, loue Iesus best<sup>c</sup>: loue others for Iesus sake, but loue Iesus for his owne.

Hee alone must singularly be loued, because he alone is the good and faithfull friend<sup>d</sup>. For him and in him thou must loue both friend and to<sup>e</sup>; & pray him that all men<sup>b</sup> may know, and loue him.

Neuer couet thou anie singular praise, or loue<sup>c</sup>; for that belongeth vnto God, who hath none equal<sup>d</sup>. Neither wishe to haue any bodie addicted vnto thee<sup>e</sup>, nor do thou inordinatelie loue anie man<sup>f</sup>; but let Iesus be in thee, and in all good men<sup>g</sup>.

Haue thou a pure minde<sup>h</sup>, voide from all hinderance of vworldlie things<sup>i</sup>. For thou must be pure, and bring an vpright minde vnto Iesus, if thou wilt behold and see how sweete the Lord is<sup>k</sup>.

And doubtlesse thou shalt neuer come to that point, vnlesse God preuent thee, and draw thee<sup>l</sup>, whereby thou maiest reiect, and renounce all things, & be coupled to him alone<sup>m</sup>. For if thou be in Gods fauor, nothing

<sup>a</sup> Rom. 8. 31

38. 39

<sup>c</sup> Matth. 10

verse 37

Luke. 14. 26

<sup>d</sup> Iohn. 15

verse. 13. & c

<sup>e</sup> Iohn. 3. 16

1. Iohn. 4. 9

10

<sup>f</sup> Matth. 15

vers. 4. 3. & c

<sup>g</sup> 1. Tim. 2. 1

<sup>h</sup> Iere. 9. 23

Dan. 4. 23

<sup>i</sup> Dan. 3. 29

<sup>j</sup> 1. cor 3. 3

vers. 4. & 12

<sup>k</sup> 1. Corin. 7

verse. 29

<sup>l</sup> Gal 2. 10

<sup>m</sup> Matth. 5. 8

1. Iam 1. 21

<sup>n</sup> Matt. 5. 8

Psal. 34. 8

Psal. 24. 4

<sup>o</sup> Iohn. 6. 44

<sup>p</sup> Luk. 3. 11

is

Marke, 9 is there, which thou canst not doe<sup>r</sup>;  
verse 23 but if that be gone, thou art poore, &  
Phili. 4. 13 feeble, & left as it were to the whip<sup>r</sup>.

Ps. 104. 29

Now if thou feeles the want there-  
of, thou oughtest not to cast downe  
James, 1 thy selfe, or despaire<sup>r</sup>, but patientlie  
verse, 2, & c abide the good pleasure of God, and

12

1. Pet. 1. 6

7

Tob. 3. 22

eth winter, & after night day comes,

and faire weather after stormes<sup>r</sup>.

Chap 9.

Of the want of comfort.



T is none hard thing  
to contemne worldlie  
comfort, whilest thou  
seekest heauenlie<sup>r</sup>; but  
to lacke both world-

4 Psal. 94. 19

6 Matth. 27

verse 1. 46

of the minde for the glorie of God,

and neither to seeke thy selfe in anie

thing, nor to respect desert, is doubt-

les a great matter, or rather the great-

test of al.

For what great thing is it to be me-

ry. and godly, while God favoureth<sup>r</sup>,

who doth not wish to see that houre?

He rideth cheerefully, whome the

grace



## of the Imitation of Christ.

grace of God carieth, and what marvell if he feele no burthen, which is borne of the almightie<sup>d</sup>, and led by the best guide<sup>e</sup> <sup>d</sup> Esa. 10, 10  
<sup>e</sup> Matt. 11, 28

Greatly doe we delight our selues with some one thing of this world or other, and hardlie can man forsake himselfe altogether<sup>e</sup>; therefore mightily and a long while must hee striae, before he can learne to subdue himselfe, and draw al his senses vnder the obedience of God. <sup>e</sup> Matth. 19  
uerse 12, & c  
Luke, 9, 24  
Luke, 13, 24

As long as man dependeth on himselfe, he will easily slide vnto worldly delightes, but the vnfeined louer of Christ, and earnest follower of vertue, neither inclineth vnto those comforts, nor seeketh such delight of senses, but rather vehement exercises, and sore labours for the loue of Christ<sup>f</sup>.

Therefore if at any time spirituall comfort bee giuen thee from aboue, receiue the same with thankesgiuing, and thinke that it is Gods gift<sup>g</sup>, not that thou dost deserue it, and be not puffed vp therewithall<sup>h</sup>. <sup>f</sup> Luke, 9, 23  
24  
3. corin. 4  
uerse, 3, & c  
Galat. 6, 14  
1. cor. 4, 7  
<sup>g</sup> Coloss. 3  
uerse 12  
<sup>h</sup> Ro. 12, 30

Be not high minded or proude, because of thy gift<sup>i</sup>, but so much the more humble rather, and in all thy dooinges circumspect, and fearefull.

For

## The second booke

For the time of comfort will passe away, and temptation will follow.

And though thy consolation bee gone, despaire not out of hand, but looke for health from aboue, and that with modestie and patience<sup>k</sup>. For GOD is able to indue thee with a more ample benefit & consolation<sup>l</sup>.

<sup>k</sup> Rom. 5, 3

Roma. 15, 4

James. 1, 2, 3

1. corint. 1

verse, 3, & c

<sup>l</sup> Psalm. 94

verse, 1, & c

2. cor. 7. 4, 5

Actes, 14, 19

<sup>m</sup> Psa. 34, 19

<sup>n</sup> Psal. 30, 6

Neither is this a newe thing, and strange to such as tread in the pathes of godlines<sup>m</sup>. For men of greatest holines, and the olde prophets haue tasted such alteration many times<sup>n</sup>.

And therefore said one vpholden by the power of God, on this wise<sup>o</sup>, In my prosperitie I said, I shall neuer be moued.

But what hapned vnto him when that was taken away, hee ioyneth afterwarde in these woordes: But thou<sup>7</sup> diddest hide thy face, and I was troubled.

Yet for al that he despaired not, but so much the more earnestlie praied<sup>8</sup> vnto God, saying: Then I cried vnto thee, O Lord, and praied to my Lord.

At the last he obtained the ende of his praier, and confesseth that he was<sup>9</sup> heard, when hee saide: O Lorde my God, I cried vnto thee, and thou hast restored me, But whercin? Thou hast turned

turned my mourning into ioy, thou hast loosed my lacke, and girded mee with gladnes.

Now if these thinges haue happened to men of such wonderfull holiness, we miserable and poore soules should not despaire: though wee bee sometime in colde, and sometime in heat, as much as the spirit goeth, and commeth at his pleasure. Therefore saith Iob: Thou doest so magnifie him, that thou senest thine hart vpon him, and doest visit him euerie morning, and triest him euery moment.

So then, in what thing shoulde I hope, or to whom should I trust, but onelie to the infinite and heauenlie mercie of almighty God.

For be it that I haue about me good and godlie brethren, and faithfull friendes, and holie bookes, and pleasant speech, and sweete musike; yet little doth all this helpe, little doeth it comfort, if being forsaken of God, I am left to my selfe, at that time the best remedie is patience, and the denying of my selfe, according to the will of God.

For my part I neuer yet founde man so religious, that hath not felte sometime the lacke of Gods assistance and

Rom. 15, 4

Reuel. 3, 29

1 Iohn. 3, 8

1 Iob. 7, 17

18

1 Psal. 3, 22

10

1 Psal. 10, 7

1 Psal. 11, 7

1 Psal. 36, 12

1 Psal. 146

verse. 5, &c

1 Ps 119, 50

92

1 2. corin. 13

4

1 Luk. 21, 19

1 Luk. 9, 23

quietnes to come

The second booke

7 Roman, 7

verse. 14. &amp;c

2 cori. 12, 7

Galat. 3, 17

James, 1, 3

Job. 5, 17

Matth. 5, 10

James, 1, 12

Psalm. 93, 12

13

2 corin. 1, 7

1 Lam. 2, 12

Matth. 5, 10

Reuel. 2, 7

4 Rom, 5, 3

3

James, 1, 3, 4

2 cor. 12, 7

1. Pet. 5, 8

1 Rom. 7, 23

Roman, 8, 5

Galath. 5

verse. 16. &amp;c

1. Tim. 6

verse 12

2 Timot. 2, 3

2 Timot. 4, 5

Psalm. 91, 7

and at sometime bin cooler in zeale  
than at others, neither hath any god-  
ly man beene so carried aloft, and il-  
luminated, but either sooner or later  
or at one time or other he hath been  
tempted.

Hce is not worthy to behold God  
in deepe contemplation, who hath  
felt no misery for Gods sake. For  
commonly the tentation that goeth  
afore, is a signe of consolatio<sup>n</sup> to come  
afterward. And they which are tri-  
ed with tentation, are promised the  
ioies of heauen. To him that ouer-  
commeth, saith the spirit, will I giue  
to eate of the tree of life.

Furthermore, God sendeth his com-  
fort, that man may be the stronger to  
beare aduersitie. And tentation tol-  
loweth, that hce waxe nor proude of  
his gift.

Satan sleepeth not, and the flesh  
is not yet dead, therefore at al times  
prepare thy selfe vnto battel, for  
on euerie side thou hast  
troublesome eni-  
mies.

Agnewell

Of

Agnewell

Agnewell

Chap. 10.

Of thankesfulnes vnto God for  
his benefites.



What seekest thou for  
quiennesse, seeing thou  
art borne vnto labour<sup>a</sup>. <sup>a Gen. 3.19</sup>  
Give thy selfe to pa- <sup>b Job. 1.7</sup>  
tience<sup>b</sup>, rather then to <sup>c Luk. 21.19</sup>  
pleasure; and to beare the crosse, than  
to delectation<sup>c</sup>. <sup>d Eccl. 7.4</sup>

For what worldling is there which  
would not willingly enioy spirituall  
comfort, if he might at all times; as  
that which surpasseth all the ioies of  
the world, & pleasures of the fleshe<sup>d</sup>. <sup>e Ioh. 16.22</sup>  
For all worldly delights are either <sup>f Philip. 4.7</sup>  
vaine, or vile<sup>e</sup>; but the ioies of the <sup>g 2. Peter. 1</sup>  
spirite are onelie sweete, onely ho- <sup>h Rom. 14.17</sup>  
nest, springing of vertue, and powred <sup>i Rom. 15.13</sup>  
into pure mindes of God himselfe. <sup>j 1 Iohn. 1.4</sup>

But these heauenlie consolations  
are of that nature, that no man can  
keepe them at his pleasure, for so much  
as tentation cealeth not any long  
time<sup>j</sup>. <sup>k Luke, 4</sup>

Two thinges are great enemies to  
this heauenly ioy, false freedome of  
the mind<sup>k</sup>, and too much confidence  
in our selues<sup>l</sup>. <sup>m verse, 3, & 6</sup>  
<sup>n Esay, 56.3</sup>  
<sup>o Ierem. 17</sup>  
<sup>p verse, 5, & 6</sup>

God

God doth well, which bestoweth  
on man the benefite of his comfort;  
but man doth ill, which doth not with  
thankgiuing <sup>k</sup> acknowledge God to  
be the giuer of the same <sup>l</sup>.

1. Theff. 5  
verse 18

1. cor. 4. 7  
James, 1. 17

Hence it is that God poureth not  
his benefites vpon vs; euen bicause we  
are vngratefull, & send not all things  
backe vnto the spring of the foun-  
taine <sup>m</sup>.

1. cor. 13  
verse, 6, &c

Hebru. 1. 6

7. 8

Matth.

verse, 31, &c

Mat. 25. 28

Luk, 6, 24

23

26

1. cor. 3. 1

He which giueth thanks, beggeth a  
new benefite: and that is commonlie  
taken from the proudly vngratefull <sup>n</sup>  
which is bestowed vpon the modest-  
lie thankfull.

I like not that comfort which tak-  
eth from me all sorrow for sin <sup>o</sup>; nei-  
ther desire I that knowledge <sup>y</sup> makes  
me forget my selfe <sup>p</sup>.

For all that is hie, is not holie, nei-  
ther is euerie desire pure; nor all that  
is sweete, vvhole some; nor euerie  
thing that liketh manne pleaseeth  
God <sup>q</sup>.

9 Luk, 16, 13

1. Luk, 9. 48

Rom. 11. 20

2. Corint. 3

verse, 18, &c

6 Luke, 9, 23

1. cor. 4. 7

But those benefites are welcom vn-  
to me, which make me humbler than  
I was before <sup>r</sup>, and readier to forsake  
my selfe <sup>s</sup>.

He whom God hath schooled both  
by prosperity, and aduersitie, will ar-  
rogate nothing vnto himselfe <sup>t</sup>; but  
confesse

confesse rather his nakednesse, and milery.

Giue vnto God that which is gods, and ascribe vnto thy selfe, that which is thine: that is, giue God thanks for his benefits<sup>a</sup>, and ascribe sinne to thy selfe<sup>b</sup>, and for sinne thinke thou deseruest punishment<sup>c</sup>.

Take the lowest roome, and the highest shal be giuen thee<sup>d</sup>: for without the lowest, there cannot be highest.

Those whome GOD accounteth chiefest for holines, esteeme themselves for vilest: and the more glorious they are, the more humbly they behaue themselves, being ful of celestiall trueth and glory<sup>e</sup>, not of vaine glory desirous.

They which depend vpon God, neuer waxe insolent; and they which ascribe vnto God whatsoever good thing they haue, receiue not praise one of another<sup>b</sup>, but seeke it of God, whom they wish might bee extolled aboue all things both of themselves, and of al other holy men, and to him ward alwaies they tend<sup>c</sup>.

Wherefore bee thankfull in smal thinges, so shalt thou be meete to attaine greater<sup>d</sup>.

G. 1.

Albeit

<sup>a</sup>Tob. 1, 31

Eccle. 5, 14

<sup>b</sup>1 Tim. 4, 7<sup>c</sup>4. Thess. 5

verse 18

<sup>d</sup>2 Dan. 9, 5

8

<sup>e</sup>7 Deu. 28, 15

16, &amp;c

<sup>a</sup>2 Prou. 25, 6

7

Luk. 14, 8, 9

10

Mat. 23, 12

13

14

15

16

17

18

19

20

21

22

23

24

25

26

27

28

29

30

31

32

33

34

35

36

37

38

39

40

*The second booke*

*Albeit account euen the least, and vilest gifts, for glorious and greatest. For if you respect the maiestie of the giuer<sup>e</sup>: no rewarde or gift ought to seeme vile, or little.*

*1<sup>st</sup> Iam. 1. 17*

For that is no smal gift, which the most hie God giueth, whatsoeuer it bee; yea if he giue thee stripes, and correction, thou oughtest to receiue it in good worth, in asmuch as it maketh alwaies to our welfare, whatsoeuer hee sendeth or suffereth to come vnto vs.

He that would keepe the fauour of God, let him both bee thankesfull for benefites giuen<sup>e</sup>, and patient if they be taken away<sup>e</sup>, that they may come againe, let him pray: and least hee lose them when they are come, lette him be wise and humble.

*2<sup>nd</sup> Col. 3. 17*

*3<sup>rd</sup> Colo. 1. 11*

*Chap. 11.*

*The smal number that loue Christ vnfainedly.*



Christ hath nowe<sup>a</sup> daies manie that loue his heauenlye kingdome<sup>a</sup>, but fewe that will beare his Crosse: manie that desire comfort, but fewe aduer.

*1<sup>st</sup> Luk. 9. 59*

*Luke, 18. 18*

*Mat. 19. 16*

*22 manie that desire comfort, but fewe aduer.*



## of the Imitation of Christ.

aduerſity<sup>e</sup>: manie partakers of his meate<sup>e</sup>, but fewe of his continencie. Al men would take ſoyce with Chriſt<sup>e</sup>, but fewe ſuſtain aduerſitie with him<sup>e</sup>. Many followe Ieſuſ when to the breaking of bread<sup>e</sup>, but fewe to drinke of his cup<sup>e</sup>: Manie honour him for his miracles<sup>e</sup>, but fewe follow the ſhame of his croſſe<sup>e</sup>; Manie loue him while proſperitie doeth laſt<sup>e</sup>, and manie praile, yea and thank him while they receiue any comfort at his handes<sup>e</sup>, but if hee but hide himſelfe and forſake them for a while, they fall either to bitter complaining or to vtter deſpaire.

But they which loue Ieſus, not for any pleaſure that they looke to finde but for Ieſus ſake, they as well in miſerie and ſorrowe, as in proſperitie, commende him<sup>m</sup>, and thank him euermore: which they wil alwaies do, albeit he ſhould neuer giue them any comfort at all. Such is the force of the vnfained loue of Chriſt, it ſecketh neither outwarde profite nor it ſelfe<sup>e</sup>.

So that as manie as ſeeke alwaies for pleaſure, may rightly be termed hirelinges<sup>e</sup>: and ſuch as hunt after profit and lucre<sup>p</sup>, loue themſelues,

<sup>b</sup> Matt. 7. 13  
14  
<sup>c</sup> Ioh. 6. 26  
27  
<sup>d</sup> Math. 23. 2  
3  
<sup>e</sup> Ioh. 16. 36  
Mark 14. 50  
<sup>f</sup> Ioh. 8. 26  
<sup>g</sup> Luk. 22. 54  
<sup>h</sup> Mar. 7. 37  
<sup>i</sup> Gala. 3. 13  
<sup>k</sup> Mar. 10. 37  
38  
<sup>l</sup> Ioh. 6. 14  
15

<sup>m</sup> Mat. 5. 10  
11, 12  
<sup>n</sup> Act. 5. 41  
<sup>o</sup> Roman. 3. 3  
Rom. 12. 13  
<sup>p</sup> Ioh. 17. 5  
<sup>q</sup> Ioh. 10. 13  
14  
<sup>r</sup> Math. 10  
verſ. 37  
Ioh. 17. 43  
7

## The second booke

more than Christ out of doubt. How many will serue Christ free lie without gaine? Or who is so spirituall that will forsake all? I saie, who can find him that is truly poore in spirit, and bare from all worldlie thinges? that precious fellow may bee sought the whole world ouer.

If a man feede the poore with all his goods, hee hath yet done nothing; and if he chastise himselfe with sorrowe for his sins it is yet too little; and though he knew all secretes, and all knowledge, he is yet far from the marke; yea were he most singularie vertuous, and could burne for religion, yet lacks he something, euen one thing which is needfull. And what is that? Euen that when he hath forsaken all things, he forsake himselfe, and going wholly out of himselfe, retaine no piece of selfe, or priuat loue within him.

When hee hath done, which hee knowes should be done, let him think that nothing hee hath done, neither lette him glorie in that hee may bee great, but confesse rather that hee is an vnprofitable seruant, euen as the trueth it selfe doeth saie. When yee haue done al things, which are commanded

¶ Matt. 10, 8

¶ Luk. 18, 28

Matt. 19, 27

¶ Matt. 5, 3

¶ 1. cor. 13, 3

¶ Luk. 10, 42

¶ Luk. 5, 11

Luke, 9, 23

¶ Matth. 10

verse 37

38, &amp;c

¶ Luk. 17, 10

Cha

man

ble

whic

Th

selfe

maie

poor

stand

none

forla

and

base

word

from

fire.

hear

crosse

sent

Th

whic

of hi

*of the Imitation of Christ.*

manded you, saie; we are vnprofitable seruants: wee haue done but that which was our duety to doe.

Then at length will he finde himselfe needie, and naked in spirit<sup>a</sup>, and maie saie vwith that Prophet<sup>b</sup>, I am poore and needie. And yet notwithstanding none is richer, none freer, none mightier then hee which can forsake the world; and himselfe too<sup>c</sup>, and debase himselfe euen vnder the basest things<sup>d</sup>.

<sup>a</sup> Matt. 5, 9

<sup>b</sup> Psal. 86, 1

<sup>c</sup> Luke, 5, 31

<sup>d</sup> Philip. 2, 5

### Chap. 12.

*Of patients bearing the crosse  
of Christ.*



His seemeth a hard saying to manie. For- take thy selfe<sup>a</sup>, take vp thy crosse, and followe mee: but those last words will be much harder<sup>b</sup>. Depart from me yee cursed into euerlasting fire. For they which now gladly doe heare, and followe the saying of the crosse, shal nor then dread the heauie sentence of eternall punishment<sup>c</sup>.

<sup>a</sup> Math. 16

verse 24

Mark, 8, 34

Luke, 9, 23

<sup>b</sup> Math. 25

verse 41

<sup>c</sup> Psal. 115, 6

Then all the seruants of the crosse, which haue liued after the example of him y was crucified, shall approach

The second booke

vnto Christ with great boldnes<sup>d</sup>.  
 ¶ Why then fearest thou the crosse,  
 which is the way vnto heauen?<sup>e</sup>  
 ¶ In the crosse saluation is, in the  
 crosse, life; in the crosse, aide against  
 enemies; in the crosse celestiall com-  
 fort; in the crosse, strength of minde;  
 ioy of the spirit is in the crosse; in the  
 crosse, the chiefest vertue; perfection  
 of holines is in the crosse, finallye,  
 without the crosse, there is neither  
 saluation of the soule, nor hope of e-  
 ternall life<sup>f</sup>.  
 ¶ Wherefore take vp thy crosse, and  
 follow Christ, and thou shalt go vnto  
 eternall life<sup>g</sup>. Hee went before thee  
 bearing his own crosse<sup>h</sup>, and for thy  
 sake died on the crosse<sup>i</sup>, that thou  
 also mightest beare the crosse, & de-  
 sire to die vpon the same<sup>j</sup>. For if thou  
 die with him, thou also shalt liue with  
 him; if thou suffer with him, thou  
 shalt also raigne with him<sup>k</sup>. For know  
 this, in the crosse, and in dying all  
 things do consist, neither is there any  
 other way vnto life and quietnes, than  
 by the crosse, and daily mortifying of  
 thy selfe<sup>m</sup>.  
 ¶ Wherfore thou turnest thy selfe  
 or castest thine eyes, thou shalt finde  
 neither aboue nor beneath, a better  
 way

Wisd. 5,1

Matt. 19,28

Luke. 22,28

Luk. 24,16

Roma. 8,17

2 Timo. 2,11

Galat. 3,19

Galat. 6,14

Luk. 9,23

Luk. 9,24

Luk. 12,25

Luk. 12,26

Luk. 19,17

Galat. 3,13

1 Pet. 2,24

1 Peter, 2

verse, 21 &c

2 Tim. 2,11

2 Tim. 2,12

Matt. 16,28

Luke. 2,28

Luke. 2,29

Ro. 6,34

Galat. 6,14

Coloss. 3,5

*of the Imitation of Christ.*

way vnto blisse, than by the crosse<sup>a</sup>. <sup>a</sup> Lk. 24, 26

Though thou let all thinges in ne- <sup>a</sup> Actes. 14, 22

uer so good order, yet can it not be a-

uoided, but something thou must suf-

fer either voluntarilie, or against thy

wil<sup>o</sup>, and alwaies run vpon the cros. <sup>a</sup> Sirach. 22

For either sicknes of bodie, or sorrow

of minde will vexe thee. Either God

will forsake, or man afflict, or (which

worser is) thou wilt bee a burden to

thy selfe: and that in such sort, as no

remedie can salue, nor comfort quite

thee, but of necessity thou must beare

it, as long as God thinks good<sup>r</sup>. <sup>a</sup> Phil. 1, 23

For it is Gods will to haue thee suf-

fer misery without comfort<sup>9</sup>, that

thou maiest submit thy selfe wholie

vnto him, and be more humble tho-

rough aduersity<sup>r</sup>. <sup>a</sup> Mat. 27, 46

No man so feeleth the paines of

Christ in his mind, as he which hath

suffered the like himselfe<sup>r</sup>. <sup>a</sup> Ps. 119, 67

So that the crosse is prepared, and

abideth for thee in euery place, nei-

ther shalt thou escape it, run where

thou wilt<sup>r</sup>: for wheresoeuer thou be-

comcest, thou bearest thy self about,

and shalt find thy selfe alwaies<sup>a</sup>. <sup>a</sup> Galat. 6, 17

Turne thee vpwarde, turne thee

downwarde, turne thee outward, or

turne thee inward, euery where thou

maist

The second booke

maiest finde the crosse; and alwaies thou maist haue patience. if thou wilt enioy the peace of mind, and crowne of rest.

<sup>a</sup>Luk. 9, 24 If thou wilt carrie the crosse willingly, the crosse wil carrie thee euen to the desired ende; namely where misery hath an ende, which wil not be in this worlde. But if thou bearest it grudginglie, thou doest increase thy burden, and presse down thy selte the more, and yet must thou beare it do what thou canst. If thou escapest one miserie, thou shalt assuredly fall into another, and perhaps into a worser.

<sup>b</sup>Matth. 19 Thinkest thou to escape that which is no mortall man coulde euer yet? <sup>c</sup>Indith, 8, 11 What man euer liued in the worlde without his crosse and miserie? Yea <sup>d</sup>Isa. 53, 10 euen our Lord and sauior Christ was no one houre without griefe, & trouble while hee liued here on earth. <sup>e</sup>Acts, 15, 13 For Christ suffered, and so entred into his glorie, and wilt thou seeke another path: and not walke in this kinglie hie waie? The whole life of Christ was euen a meere crosse, and vexation, and wilt thou seeke for rest and quietnes?

<sup>f</sup>Luk. 15, 18 Thou art out of way, surely thou art

Ch  
art  
anie  
seein  
is fu  
with  
lie a  
suffe  
affli  
of G  
A  
we s  
as h  
shal  
F  
ynd  
the  
ned  
hea  
the  
the  
the  
stre  
the  
(of  
reth  
tha  
fore  
net  
to C  
lake

*of the imitation of Christ.*

art out of the waie, if thou lookest for  
anie thing but miserie in this worlde :  
seeing the whole life of mortall man  
is full of troubles, and compassed about  
with calamities <sup>h</sup>. And the more god-  
lie a man is, the more often doeth hee  
suffer aduersitie, for the sorenes of his  
affliction increaseth through his loue  
of God <sup>i</sup>.

And yet is not this man of whome  
we speake without comfort, inasmuch  
as he beieueeth that by this crosse he  
shal reape much fruit <sup>k</sup>.

For whilest willingly he commeth  
vnder the crosse, it falleth out that  
the whole burthen of troubles is tur-  
ned vpon the confidence of GODS  
heauenlie comfort <sup>l</sup> : and the more  
the fleshe by calamitie is weakened,  
the more the Spirite is confirmed by  
the comfort of minde <sup>m</sup>. Yea, so is hee  
strengthened many times thorough  
the feeling of troubles and aduersity  
(of such force is his loue which suffe-  
reth after the ensample of Christ <sup>n</sup>)  
that he would not wish to be without  
sorrow and affliction <sup>o</sup>. For hee belee-  
ueth that hee is the more acceptable  
to God, the more he can suffer for his  
sake <sup>p</sup>.

And yet is it not by the power of

g. 5.

man

<sup>h</sup> Job, 14, 1

<sup>i</sup> Rom, 8, 35

<sup>2</sup> Cor, 12, 10

philip, 1, 14

<sup>20</sup>

<sup>21</sup>

<sup>k</sup> Psa, 94, 19

Roman, 5, 3

James, 1, 3

<sup>l</sup> Psa, 31, 23

Psalme, 91, 2

<sup>2</sup> Cor, 7, 12

<sup>m</sup> Roman 7

vers, 22, & c

Roman, 8,

vers, 10, & c

<sup>2</sup> Cor, 1, 6

<sup>n</sup> 1. Pe, 2, 1

<sup>o</sup> Rom, 8, 3

Rom, 8, 35

<sup>2</sup> Timo, 2, 3

<sup>11, 12</sup>

<sup>p</sup> A. 2, 14

<sup>1</sup> Cor, 4, 16

17, 8

The second booke

man, but of the mercie of God, that hee can in his frayle fleshe loue, and through the zeale of the spirit set vp-

<sup>9</sup> Gal. 2, 5, 16 on those thinges<sup>9</sup>, which man by nature doth fly and abhor.

Philip. 4, 13

1. Tim. 1, 12

For man of himself cannot indure the crosse, loue afflictions, tame and bring vnder the bodie, shun promotion, abide to be reuiled, despise himselfe, yea couer to bee despised, beare aduersitie, and contemne the prosperitie of this world<sup>r</sup>.

<sup>2</sup> Lu. 22, 23

40, 46

2. Cori. 4, 7

<sup>1</sup> 2. Cor. 1, 4

<sup>1</sup> Iohn. 16, 7

<sup>1</sup> 2. Cor. 1, 4

10

<sup>2</sup> psal. 91, 5

<sup>17</sup> 1. Pet. 5, 9

If thou depend vppon thy selfe<sup>r</sup>, thou shalt doe none of these thinges: but if thou trust in God, hee will send thee comfort from aboue<sup>r</sup>, whereby the world and the flesh shal be brought vnder thy subiection<sup>a</sup>. Yea, thou shalt not feare the malice of the diuell<sup>2</sup>, if thou be stedfast in faith<sup>7</sup>.

Thou therefore suffer affliction as

<sup>2</sup> 2. Ti. 2, 3

<sup>2</sup> 1. Pe. 2, 24

a good souldior of Iesus Christ<sup>2</sup>, who for thy sake was crucified<sup>2</sup>.

Prepare thy self to suffer much aduersitie, and sundrie incommodities in this miserable life: for as much as such is thy lot wheresoeuer thou becommest, or lurke where thou wilt, yea by noe meanes shalt thou escape these troubles, but must beare them of

<sup>1</sup> Luk. 11, 19

necessitie<sup>b</sup>.

Drinke



*Of the imitation of Christ.*

Drinke heartilie of the Lords cup  
 "i thou desirest to be his friend and companion. • Math. 20  
22, 23

And as touching consolation, refer that to the wil of God, let him giue it at his discretion, but yeelde thou thy selfe to the bearing of aduersitie, and let it be thy ioie<sup>d</sup>. For the afflictions of this present time are not answerable to the glory which shal be hereafter<sup>e</sup>, though thou couldst bear them all thy selfe. • Act, 1, 41  
James, 1, 2  
• Rom. 8, 18

After thou art come vnto that passe, that thou canst with pleasure and ioie endure aduersitie for Christs sake, thinke thou art an happie man, which hast founde the kingdome of heauen here on earth<sup>f</sup>. On the other side, as long as it greeueth thee to beare it, so long art thou in il case, vexed euerie where with the sight of miserie<sup>g</sup>. But doe thy dutie, that is, prepare thy selfe to the crosse, and to dy, and in short time shalt thou bee afflicted, and find quietnes<sup>h</sup>. • Mat, 5, 10  
• 1 Pet, 1, 12  
• 2 Cor, 12, 2

If thou wert taken vp euen into the thirde heauen with Paule<sup>i</sup>, yet vvert thou not assured that none aduersitie shal come thee, I wil shew him sayeth Christ<sup>k</sup>, how manie thinges hee must suffer for my name sake. • Act, 9, 16

So

So that of necessity thou must suffer, if thy mind bee to loue and serue

**1 Luk, 9, 23** Christ euermore<sup>1</sup>.

And would to God thou wert counted worthy to suffer for the name of

**Act, 5, 41**

**Rom 5, 2**

**1. Cor, 1, 2**

**vers, 26, &c**

**2 Col, 1, 24**

**2 Tim, 2, 10**

**Mat, 26, 36**

Iesus<sup>m</sup>; then what glorie to thy selfe

<sup>n</sup>, ioye to the saynts of God<sup>o</sup>, & profit

to mankinde<sup>p</sup>, would arise? For all

commende patience, though few will

suffer<sup>q</sup>. Doubtlesse there is great

cause why thou shouldest indure litle

for Christ, seeing thou canst suffer

a great deale more for the worlde<sup>r</sup>.

And knowe this for a truth, that thou

**1. co, 6, 35**

**Roman, 6**

**verse, 8, &c**

**2 Time, 2, 11**

must liue by dying to thy selfe<sup>1</sup>. And

the more a man dieth to himselfe, the

more he liueth to God.

No man is meete to cōprehend cele-

stial things, vnles he can be cōtent to

bear aduersity for Christ his sake<sup>1</sup>.

**Ro, 8, 35**

To conclude, nothing is eyther

more acceptable in the sight of God,

or profitable for thy selfe in this life,

than willinglie to suffer aduersitie for

the name of Christ; in so much that

if choise vwere giuen, thou shouldest

**Ro, 12, 12**

**Galat, 6, 14**

**1 Io, 15, 20**

**1. Pet, 2, 21**

**7 Mat, 5, 11**

chuse to suffer for Christ, rather than

to be refreshed with much consolati-

on<sup>a</sup>: for so shalt thou become the

more like to Christ<sup>x</sup>, and all his holie

seruants<sup>y</sup>.

Neither

*of the imitacion of Christ.*

Neither doeth our comming forward consist in the store of pleasures & comfort, but rather in bearing great evils and aduersity<sup>2</sup>.

<sup>2</sup> Rom, 5, 3

James, 1, 2

And if anie thing had bin better, or more expedient for man than to suffer miserie<sup>2</sup>, doubtles Christ woulde haue showne the same both by words, and deeds. But now in playne wordes hee doeth counsell both his owne disciples, and as manie as are desirous to folow him, to beare the crosse, in these wordes<sup>b</sup>: if anie man will follow me, let him forsake himselfe, and take vp his crosse and follow me.

<sup>a</sup> Ioh, 14, 27

<sup>b</sup> Mat, 16, 24

Mark, 8, 34

Luke, 9, 23

Luke, 14, 27

Therefore all things being read ouer and ouer, and put in practise, let this bee the end of our speech<sup>c</sup>:

<sup>c</sup> Act, 14, 22

By manie afflictions wee  
must enter into the  
kingdome of  
God.

*Thus endeth the second  
Booke.*



# The thirde Booke of the Imitation of Christ.

## Chap. I

Of the spirituall communication be-  
twene Christ and the faith-  
full soule.



Wil hearken what  
y<sup>e</sup> Lord within me  
wil say. Blessed is  
y<sup>e</sup> soule which hea-  
reth y<sup>e</sup> Lord spea-  
king within hir, &  
from his mouth

receipeth the word of comfort.

Blessed are the eares which canne  
heare when God whispereth, and doe  
naught regard the noise of the world

<sup>a</sup> Psa, 38, 13

<sup>b</sup>. Yea blessed are the eares which li-  
sten not to the outward sound, but to  
the truth speaking to the hart <sup>c</sup>.

<sup>c</sup> Psa, 94, 12

Matt, 16, 17

Iohn, 8, 43

Blessed are the eies which are close  
from seeing outward, but open to be-  
hold inward things.

Blessed are they who pierce vnto  
spirituall thinges, and prepare them-  
selues more and more by daylye me-  
ditations <sup>d</sup> to come vnto the know-  
ledge.

<sup>d</sup> psal, 1, 12

*of the Imitation of Christ.*

ledge of Gods heauenly mysteries.

Blessed are they who reioice in ser-  
uing God, & cast off al those things as  
may withdraw them from so doing<sup>c</sup>. <sup>e Luk, 10, 14</sup>

O my soule consider these thinges,  
& banish from thy mind carnal affec-  
tions<sup>f</sup>, so shalt thou vnderstand what  
thy Lord God will saie within thee<sup>g</sup>. <sup>f Gal, 5, 19</sup>  
<sup>g Psal, 85, 8</sup>

Thus saith thy friend: I am thy sal-  
uation<sup>h</sup>, thy peace<sup>i</sup>, and thy life<sup>k</sup>, <sup>h Ephe, 1, 17</sup>  
sticke vnto mee, and thou shalt finde <sup>i Ioh, 16, 33</sup>  
quietnes<sup>l</sup>. Leauē all worldlie thinges <sup>k Ioh, 14, 6</sup>  
<sup>l Mar, 1, 27</sup>

and seeke after heauenlie<sup>m</sup>. For <sup>m Ephe, 1, 14</sup>  
what are al things in this worlde, but <sup>n Lu, 16, 13</sup>  
vaine<sup>o</sup>; or what good can they doo, if <sup>o Luke, 12, 15</sup>  
God forsake thee<sup>p</sup>? <sup>p 16, 8 & c</sup>

Wherefore all thinges renounced, <sup>Matth, 6, 24</sup>  
seeke vnfaignedly to please GOD<sup>q</sup>, <sup>q Lu, 12, 31</sup>  
that thou mayst attaine vnto the true <sup>r Colossi, 3, 2</sup>  
felicitee<sup>r</sup>. <sup>s Eccl, 2, 11</sup>

## Chap. 2

*That the truth speaketh inwardly  
without noise of words.*

SERVANT.



Peake Lorde, for thy  
seruant heareth<sup>a</sup>. <sup>Rom, 12, 1, 12</sup>  
<sup>a Ren, 1, 6</sup>

I am thy seruant; O  
giue mee vnderstan-  
ding<sup>b</sup>, that I maye <sup>b 1. Sam, 3</sup>  
learn thy statutes. <sup>verse, 10</sup>  
<sup>b Ps, 119, 34</sup>

Incline

Incline my soule vnto the wordes  
of thy mouth, euen vnto thy wordes  
e Deu, 32, 2 which stil down like the dew<sup>e</sup>.

The Israelites said vnto Moses in  
d Ex, 30, 19 old time<sup>d</sup>. Talke thou with vs, and we  
Deu, 6, 5, 27 will heare, but let not God talke with  
Heb, 12, 28 vs least wee die. But I praie not so,  
19, & c Lord, I praie not so, but with the Pro-  
phet Samuel rather I beleeche thee,  
e 1. Sam, 3 saying<sup>e</sup>, Speake Lord for thy seruant  
verle, 10 heareth.  
Psal. 8. 8

And let not Moses, nor anie other  
Prophet speake to me, but thou Lord,  
which inspirest and lightenest all the  
Prophets<sup>f</sup>, speake thou to mee. For  
F 1. Pe, 1, 31 thou canst instruct me without theyr  
John, 1, 9 help, but they can profit nought with-  
out thee<sup>g</sup>.

They maie sound out wordes in  
mine eare, but they bring not the spi-  
rit<sup>h</sup>. They can speake trimlie, but if  
Moh, 14, 10 thou holde thy peace, they inflame  
John, 11, 26 not the minde<sup>i</sup>. They teach the let-  
John 16, 7 ter, but thou openest the meaning<sup>k</sup>.  
1 Mat, 7, 28 They talke of deepe things, but thou  
29 vnlockest the sense of that which was  
1 Reue, 5, 9 sealed vpp<sup>l</sup>. They pronounce the  
1 Ro, 16, 25 commandementes, but thou helpest  
26 to fulfill them. They shew the way,  
Colo, 1, 26 but thou giuest strength to walke in  
27  
1, Pet, 1, 2 the same<sup>m</sup>. They deale outwardlie  
with

with the senses, but thou teachest and  
lightenest the mindes<sup>a</sup>. They water  
but thou giuest the increase<sup>o</sup>. They  
crie with open mouthes, but thou gi-  
uest wisdom vnto the hearer<sup>r</sup>.

<sup>a</sup> Ephes. 1  
verle 13, &c  
18  
<sup>o</sup> 1. co. 3, 9, 7  
<sup>r</sup> 1 John, 6, 68

So then, let not Moses talke with  
me, but speake thou my Lord & God,  
which art the euerlasting truth, least  
I die, and proue vnfruitful; and least,  
beeing outwardly admonished, and  
not inwardly inflamed, the worde  
hearde, not done<sup>q</sup>; knowne, not lo-  
ued<sup>r</sup>, beleueed, not obserued<sup>c</sup>, make  
vnto my condemnation.

<sup>q</sup> Mat. 7, 28

<sup>c</sup> Matt. 17, 16

<sup>r</sup> Rom. 2, 8

Wherefore speake Lord, for thy ser-  
uant heareth<sup>t</sup>. For thou hast the  
words of eternal life<sup>a</sup>. Speake to me  
euen that which may be to the com-  
fort of my soule; to the amédment of  
my life; and to the aduancement of  
thine euerlasting glory, Amen.

<sup>t</sup> 1 Sam. 1, 31

<sup>a</sup> 1 Sam. 3, 10

<sup>c</sup> 1 John, 6, 68

## Chap. 3.

That the wordes of God with all reuerence  
should be heard; and that they are  
not vnderstood of most men.

## LORD.

**S**onne heare my wordes,  
for they are most comfor-  
table, and excell the know-  
ledge

Few are godly zealous,  
many ungracious.

114

Chap. 3

The third booke

ledge of Philosophers, and wise men  
of this world<sup>a</sup>.

<sup>a</sup> Prou. 9. 10

<sup>1</sup> corin. 1. 18

<sup>b</sup> Ioh. 6. 63

My words are spirit and life<sup>b</sup>, and  
are not to bee waied by the sense of  
man, nor drawne to serue for vaine  
pleasure, but must bee heard vvith si-  
lence, and receiued with humilitie  
and greedines.

<sup>c</sup> psal. 94. 12

13

SERVANT. Blessed is the man<sup>c</sup>,  
whom thou chastisest, O Lorde, and  
teachest in the lawe, that thou maist  
giue him rest from the daies of euill,  
while the pit is digged for the wicked.

<sup>d</sup> 2. Pet. 1. 31

<sup>e</sup> Tim. 3. 16

<sup>f</sup> Esa 42. 19

20

<sup>g</sup> Roma. 8. 5

6

Galath. 5. 16

17

<sup>h</sup> Luk. 16. 13

14

<sup>i</sup> Esay. 64. 4

Esay. 23. 18

Matth. 7. 11

<sup>j</sup> corint. 2. 9

<sup>k</sup> Matt. 7. 13

14

<sup>l</sup> Ioh. 14. 30

LORD. I both inspired the Pro-  
phets in old time<sup>d</sup>, and cease not in  
these daies to speake vnto al: but ma-  
nie are deafe and will not heare my  
words<sup>e</sup>. Most harken vnto the world  
rather than to God, and more gladlie  
obey the desire of the flesh<sup>f</sup>, than his  
heauenly will.

The worlde promiseth but tempo-  
ral, and smal things: and they serue it  
euē with greedines<sup>g</sup>. I promise most  
excellent and eternall thinges<sup>h</sup>, and  
men care not for them.

Who with such a desire serueth, &  
obeieth me in all things as they serue  
the world<sup>i</sup>, and the prince thereof<sup>j</sup>?  
Be ashamed hereof, and if thou woul-  
dest knowe why, hearken: for small  
wages



wages manie run a great waie: but  
for eternal life few wil once ſtep their  
foote out of doores. Filthy gaine is <sup>1 Mark. 7, 13</sup>  
earnieſtly ſought for, for one pennie  
ſometime they ſhamefullie contend,  
for a vaine thing, and ſmall rewarde  
men feare not euen to wearie them-  
ſelues night and daie: but for goods  
immutable, for a reward vneſtimable  
for honors endles, and immortal glo-  
rie, they wil take no paines.

Wherefore bluſh I ſay, thou ſloth-  
full and whining ſeruant, that they  
ſhal be more ready to fall into the pit  
of hell, than thou to come vnto hea-  
uen; that they ſhall take more plea-  
ſure in vanity than thou in the truth.

Againe, they many times miſſe of  
their purpoſe, but vwhat I promiſe I  
fulfil, and he that truſteth in me ſpee-  
deth well<sup>m</sup>. That which I promiſe in  
wordes I performe in deed<sup>a</sup>, to him  
which continueth conſtant vnto the  
end in louing me<sup>o</sup>. I reward all good  
things, and I am a diligent examiner  
of all religious men<sup>p</sup>.

Write my words in thine hart, and  
meditate earneſtly thereupon. For in  
the time of temptation they will doe  
thee good<sup>q</sup>.

That with reading now thou doeſt  
not

<sup>m</sup> Pſa. 37, 24  
<sup>a</sup> ſal. 2, 4, 5  
<sup>o</sup> Eſai. 46, 12  
<sup>o</sup> Mat. 10, 13  
Mark. 13, 14  
<sup>p</sup> Hebru. 11  
verſ. 39, & c

<sup>q</sup> Pſa. 119, 92

not conceiue, in the time of curing  
 1 Sam. 2. 6 thou shalt vnderstande. And two  
 7 waies I am woont to cure mine elect,  
 Psalm. 66. 8 to wit, by tentation, and by comfort;  
 verse 9, &c and two waies I instruct them dailie,  
 Psalm. 94. 12 first by reprehending their wicked-  
 13, 19 nes, then by exhorting to proceed in  
 Tob. 13. 3 vertrue and godlines  
 Wisd. 16. 11  
 13 He that heareth my wordes, and  
 14 despiseth them, hath that whereby he  
 29 shall bee condemned in the daie of  
 15 iudgement.  
 16

Chap. 4.

*A praier for the attaining of the true  
knowledge of Gods heauenly wil  
and for zeale in religion.*

SERVANT.



Lorde my GOD  
 which art all my goods  
 and riches, what am I  
 that I dare speake vnto  
 thee? I am thy poore  
 15, 6 seruant and a vile worme, yea much  
 more vile and poore, then I either  
 16 know, or dare shew forth.

And yet, Lorde, remember euen  
 this one thing, that I am nothing,  
 17 that I haue nothing, that I am no-  
 18 thing worth. Thou alone art good,  
 thou

of the Imitation of Christ. wretchednes of man

thou alone art righteous <sup>d</sup>, thou alone art holie <sup>e</sup>, thou canst all <sup>f</sup>, that doest all <sup>g</sup>, thou fillest all <sup>h</sup>, onely the wicked thou sendest emptie away <sup>i</sup>.

Remember, O Lorde, thy tender mercies <sup>k</sup>, and fill me with thy fauor; thou wilt that none of thy workes should serue in vaine. For how can I stand vpright in this wretched world vnlesse thy mercy and fauour do hold me vp <sup>l</sup>.

Turne not thy cheerefull countenance from thy seruant <sup>m</sup>, defer not to heale mee from day to day; withdraw not thy comfort, that my soule be not as the thirsty land <sup>n</sup>.

O Lord teach me to doe thy will <sup>o</sup>, teach mee to walke worthilie, and humblie in thy presence. For thou art my wisdomer, and knowest mee indeed <sup>p</sup>. Yea thou knewest mee not onlie afore I was conceiued in my mothers womb, but also afore the very worlde was made <sup>q</sup>, So be it.

That

<sup>d</sup> Job. 4. 3  
<sup>e</sup> Sirach. 18. 1  
<sup>f</sup> Deu. 33. 4  
<sup>g</sup> Job. 11. 7  
<sup>h</sup> 2. &c  
<sup>i</sup> Esay. 44. 6  
<sup>j</sup> 7. &c  
<sup>k</sup> 1. kings. 3  
<sup>l</sup> verse 17  
<sup>m</sup> Psalm. 39. 7  
<sup>n</sup> 8  
<sup>o</sup> Luk. 11. 53  
<sup>p</sup> Psalm. 31. 6  
<sup>q</sup> Psalm. 93. 8  
<sup>r</sup> Luke. 1. 1  
<sup>s</sup> Psalm. 119. 1  
<sup>t</sup> 77  
<sup>u</sup> Psalm. 51. 1  
<sup>v</sup> Psalm. 141. 6  
<sup>w</sup> Pl. 143. 10  
<sup>x</sup> 8  
<sup>y</sup> 1. cor. 1. 30  
<sup>z</sup> Psalm. 139. 1  
<sup>aa</sup> 2. &c

<sup>r</sup> Psalm. 90. 3  
<sup>Ro. 8. 29. 0</sup>

Chap. 5.

That we must walke sincerely and  
humbly before God.

LORD.

**S**onne, walke thou vprightly in my sight, & seeke me alwaies in singlenes of minde<sup>a</sup>.

<sup>a</sup>Mat. 5. 8

Hee that walketh vprightlie, walketh safelie: for the truth deliuereth him from deceiuers and flaunders of the wicked. And if the truth shall make you free<sup>b</sup>, you shall bee free in deede, and feare nought the vaine wordes of men.

<sup>b</sup>Joh. 8. 32

36

SERVANT. Truth Lord: therefore I beseech thee deale so with me, that is, let thy truth instruct mee, defend me, and bring me to a blessed ende<sup>c</sup>. Yea let the same thy truth deliuer me from all wicked lusts, and inordinate affections: so will it come to passe, that I shall enioy a wonderfull freedom of the mind<sup>d</sup>.

<sup>c</sup>Psal. 43. 4

<sup>d</sup>1 Joh. 3. 9

<sup>e</sup>Pf. 25. 4, 5

<sup>f</sup>Ioel. 2. 12

33

Ezec. 18. 30

31, 32

LORD. And I will teach thee what is right and acceptable in my sight<sup>e</sup>.

Call thy sinnes to remembrance continually, & that with hartie iobs, and sorrow<sup>f</sup>, and neuer brag of anie good

good  
For  
and  
the  
rene  
slic  
slic  
grou  
F  
to b  
thee  
than  
look  
grea  
tious  
thin  
thin  
for i  
eter  
L  
abou  
vilen  
Fes  
noth

*of the Imitation of Christ.*

good deedes which thou hast done <sup>1</sup> 1 cor. 4.6  
For in very deede thou art a sinner <sup>h</sup>,  
and subiect to manie infirmities of <sup>h</sup> Psa. 143.2  
the mind; yea by nature alwaies thou  
tendest vnto vanitie, and maiest eas- <sup>1</sup> Gen. 6.5  
silie fall, easilie be overcome, and ea- <sup>1</sup> Genes. 8.11  
silie trodden downe, and caste to the  
ground <sup>h</sup>.

Finally thou hast nothing wherein <sup>h</sup> Rom. 7.3  
to boast <sup>1</sup>, but many thinges to make <sup>1</sup> 1 cor. 4.7  
thee humble: beeing much weaker  
than thou canst perceiue. So then  
looke that none of thy deedes seeme  
great in thy sight, or excellent, or pre-  
tious, or wonderfull; yea count no-  
thing excellent, nothing glorious, no-  
thing commédable, and to be sought  
for indeede, but onely that which is  
eternal <sup>m</sup>.

Let the everlasting truth like thee <sup>m</sup> Psa. 119.14  
aboue al things <sup>24.33</sup>, and thine extreme <sup>24.33</sup>  
vilenes mislike thee <sup>50, &c</sup>. <sup>m</sup> Psalm. 47

Feare nothing, flie nothing, mislike <sup>9.10</sup>  
nothing so much as thy sinnes, and <sup>Psalm. 108.1, 2</sup>  
wickednes <sup>Psalm. 117.4, 2</sup>, they shoulde more dis- <sup>Psalm. 108.1, 2</sup>  
turb thee, than the losse of the dea- <sup>Psalm. 119</sup>  
things in the world. <sup>verse 128</sup>

Some behaue themselues not sin- <sup>130, 135</sup>  
gly enough towards me, seeking <sup>138</sup>  
earnestlie, thorough curiositie <sup>Psalm. 139, 19</sup>  
and pride, my secrets, and mysteries, <sup>20</sup>  
neglecting <sup>31, &c</sup>

neglecting themselves and their sal-  
uation: these fellows by reason of  
their pride and curiositie, fall manie  
times into grievous tentations & tho-  
rough my displeasure.

But stand thou continually in awe  
of the heauy sentence of the almightie  
God, and searche not out the  
works of the most hie, but search out  
painelessly both how much euill thou  
hast committed, and what good thou  
hast left vndone.

Somes religion is altogether in  
their bookes, or in pictures, or in som  
outwarde signes, and ceremonies;  
some haue it in their mouth<sup>e</sup> but not  
in their hart. And contrariwise some  
beeing cleere in minde, and pure in  
heart<sup>e</sup>, doe couet alwaies after hea-  
uenlie things, hearken vnwillinglie  
vnto earthlie matters, and serue the  
necessities of nature with griefe, and  
sorrow. and these men perceiue what  
the spirite of trueth speaketh within  
them, howe it teacheth them to de-  
spise earthly, and to desire celestie  
things; to contemne the world,  
and to wishe for hea-  
uen night and  
day<sup>e</sup>.

<sup>1</sup> Psal. 1, 1, 2

Philip. 3, 8

Coloss. 3, 2

Loue is circumspect, modest, iust  
not dainty, not light, not giuen to va-  
nities; but sober, chaste, constant,  
quiet and temperate in all the senses.

Loue obeiecth betters, despiseeth it  
selfe, feareth, thanketh, trusteth, and  
hopeth alwaies in God, yea when  
God seemes to abhor it<sup>1</sup>.

He that is not prepared to suffer al  
thinges, and to yeeld himselfe to the  
pleasure of his friend, is vnworthie  
to be called a friend.

To conclude, a friend must re-  
ceiue al, euen hard and bitter thinge  
in good part for his friends sake, and  
neuer leaue him in the time of ad-  
uersity<sup>1</sup>.

*rejoy*  
<sup>1</sup>For with-  
out paine,  
none liue in  
loue.

<sup>1</sup>Ro, 1. 7. 8

## Chap. 8.

How to trie a true friend; also, howe  
to resist the enemy.

## LORD.



Y sonne, as yet thou  
art not a stout, and pru-  
dent louer.

SERVANT. Why  
Lord?

LORD. For asmuch as a little af-  
fault makes thee to leave off<sup>1</sup>, and  
ouer-greedilie thou seekest consolati-  
on

h. 3.

alon

tion.

A valiant louer endureth tentations, and giueth no care to the subtile persuations of the enemy: and therefore he so liketh prosperity, that with aduersity he wil not be troubled<sup>b</sup>.

<sup>b</sup> Psal. 19. 8

Actes, 2, 14

1. Peter. 5. 10

A vvisc louer respecteth not so much the giste of the louer, as the loue of the giuer; hee looketh more on the minde, than on the things; and weicth no giftes in respect of his friend.

The noble louer resteth not in the gift, but in me aboue al gifts.

Neither must thou by and by bee out of heart, though sometime thou thinke not so reuerentlie, as thou wouldest, either of mee, or my seruants.

That good and sweete affection, wherewith thou art delighted nowe and then, is an affection of present fauour, and a certaine fore-tast of the celestiall countrey, on which fore-tast thou must not too much depende, because it altereth many times. But to strue against the wicked motions of the minde, and to despise the enuilements of Satan<sup>c</sup>, is doubtles a valiant exploit, highly pleasing God.

<sup>c</sup> 1. Pet. 5. 8

So that no cause is there why these  
absurd



absurd imaginations, which are wont  
to arise of euerie trifling occasion,  
shoulde so torment thee: perseuere  
constantlie in thy purpose<sup>a</sup>, and serue  
God with an vpright affection. <sup>a</sup> Psal. 119. 37.  
Psal. 137. 24

Neither is it an illusion, that thou  
suddenlie sometimes art rauished vp  
on hie, and by and by cast downe vnto  
the old vanities of the mind<sup>c</sup>: which  
forasmuch as thou sufferest then, rat-  
her against thy will<sup>f</sup>, than willingly  
as long as they displeale thee, and  
thou strugglest against the<sup>e</sup>, they are  
rather profitable then hurtfull.

Know this for a certaintie, the drift  
of the old enemy is to hinder thy stu-  
dy of godlines, and to withdraw thee  
from al exercise of religion<sup>e</sup>, that is  
to saie, from the godlie remem-  
brance of the paines of Christ, from  
the care of thy saluation, and from  
thy purpose to go forward in wel do-  
ing<sup>h</sup>. <sup>c</sup> 2. cor. 11. 7  
<sup>f</sup> Roman. 7  
vers. 17. &c  
<sup>e</sup> 1. pet. 3. 8

Many wicked cogitations doth the  
enemy bring into thy mind<sup>i</sup>, to make  
thee to loath and abhorre praier,  
and the reading of the holie Scrip-  
tures. He cannot abide an humble  
confession of sins, and if he could, he  
would withdrawe thee also from the  
communion. <sup>h</sup> Mat. 13. 35  
39  
<sup>i</sup> Matth. 13  
vers. 35  
36

b. 4,

But

## The third booke

But belecue him not, though manie times hee laie snares to entrap thee, care not for him. Turne them vpon his owne pate, when he prouoketh thee to wickednes, and saie vnto him<sup>k</sup>, Auoid Sathan, thou vncleane spirit, blush thou cursed wretch, thou which puttest these thinges into my head, auoid I say; thou wouldest carie me away from my God, but thou shalt not. For Iesus will assist me, and so thou shalt but get a shameful foile. I had rather die, and suffer any thing, than consent to thee<sup>l</sup>. Wherefore be quiet and holde thy peace; for I will not heare thee though thou trouble me neuer so much<sup>m</sup>. The Lord is my light, and my saluation<sup>n</sup>, whom shall I feare? The Lorde is the strength of my life, of whome shal I be afraide?

3 Though an host pitched against me, mine heart should not be afraide, the Lord protecting & safely deliuering me.

Thou therefore strive courageously as a good souldier<sup>o</sup>; and if at anie time of infirmitie thou shal, take a better hart vnto thee, and doubt not of mine especiall fauor<sup>p</sup>; and in anie wise beware of pride, and arrogancie a cause why many are led into error, and

<sup>k</sup> Matt. 4. 10<sup>l</sup> Roman, 8  
vers. 35. &c<sup>m</sup> Matth. 16  
verse 23<sup>n</sup> Psal. 27. 1<sup>o</sup> 1. Tim. 2. 3<sup>p</sup> Psal. 91. 3

*of the imitation of Christ.*

and fall into blindnes almost incurable manie times.

Let the fall of those proud ones, foolishlie arrogating too much to themselves, bee a continuall warning to thee to beware of pride,

1 Rom. 11, 21

24, &c

2 Ro. 11, 18

19, 20

1 Peter, 5, 5

Luk. 18, 14

Esay, 14, 14

11, &c

2. Pet, 2, 6

## Chap. 9

*Of modest concealing the benefits of God.*

LORD.



SONNE, it is good and profitable for thee to keepe close the zeale of religion that GOD hath giuen thee, not to commend the same too insolentlie with words, or to praise it out of measure; but rather to despise thy selfe, and as one vnworthie those so excellent gifts to feare.

1 Ro. 11, 20

1. Cori, 4, 5

7

Thou must not sticke too much vnto that affection, which maie easily be changed into the contrary.

Thinke while thou hast the fauour of God, how miserable and wretched thou shouldest bee without his fauour; and thinke not that thy comming forward in godlines consisteth onelie in hauing the benefite of Gods

1 Ro. 3, 24

Roman. 5, 1

2. &c

1. Cor, 15, 10

Ephes, 3, 7

H 5.

heauen-

The third booke

heauenlye comfort, but also if thou  
canst patientlie, and quietlie endure  
the want thereof, in such sort that  
Rom. 5, 3 thou saynt not in prayer, nor omit al-  
James, 1, 3 together thine accustomed exerci-  
ses, but aswell as thou canst, discharge  
that which is in thee to doe, and neg-  
lect not thy dutie for the vnquietnes  
of minde which thou seelest in thy  
selfe.

For many, when things fall not out  
even as they would haue them, are  
by and by eyther impatient, or care-  
less.  
Lu, 8, 13

It is not alwayes in the power of  
man to dispose his affaires at his plea-  
sure, but God it is that both giueth  
and comforteth, both when hee will  
and what he will, and whome he will  
and as he will himselfe.  
Jer, 20, 13  
Phil, 1, 13  
Rom. 9, 16

Some through a blind deuotion  
haue cast themselues awaye, whilest  
endeuoring aboue their strength,  
they consider not the corruption of  
their nature, but followe the affection  
of their minde, rather then the iudge-  
ment of reason: the which, because  
they tooke in hand more than Gods  
wil was they should, did quicklie fors-  
go the fauour of God: and they which  
made their nestes in heauen, became  
poore,

## Of the imitation of Christ.

if thou  
endure  
rt that  
mit al-  
xerci-  
harge  
neg-  
etnes  
n thy

poore, vile, and forsaken, that the af-  
flicted and poore might learne not to  
flie with their owne winges, but with  
my feathers.

8 Esa. 40.  
11, 12, 13  
14, 15  
Luke, 1, 31  
32

t our  
are  
care-

As for such as are but yonglinges,  
and not trained vp in the waie of the  
Lord, they vnles they hearken to the  
counsel of the wise may easily bee de-  
ceiued and ouerthrowne: yea, if  
they follow their owne braine before  
such as haue experience, they are in  
the greater danger, because they will  
not bee withdrawne from their opini-  
on once conceiued.

6 Pro. 12, 1  
Proue, 13, 1  
14, 18

er of  
lea-  
eth  
will  
will

It is seldome scene that selfe wise  
men wil yeeld to any.

Pro. 31, 2

ion  
left  
h,  
of  
on  
e-  
f-  
a  
r  
h  
e  
a

And therefore better it is to haue  
small wisdom with modestie, than  
profounde knowledge with a proude  
minde: yea, better it is to haue little,  
than hauing much to wax proude.

6 Pro. 11, 2  
Pro, 15, 35

Hee dealeth not circumspectiue  
enough, that giues himself wholly vnto  
pleasure, forgetting his olde aduer-  
sities, and the chaast feare of the Lorde,  
the propertie whereof is to be alwaies  
warie that it leese not benefites re-  
ceiued.

1 Ro. 12, 10  
21

And he is not vertuously wise, that  
in the time of misery despairerh ouer-  
much, and reposeh lesse confidence,  
and

and trust in me, than he shoulde. Hee which in time of peace is too secure, in the time of war is out of hart commonly, and of no courage.

Haddest thou the waie to behaue thy selfe modestlie, and lowlie <sup>m</sup>, and to gouerne thy spirites aright, thou couldest not so easilie fall into perill, and blame.

It is a point of wisdome, while thou art hot in the spirite, to consider what would fall out, if the light shoulde go awaie <sup>m</sup>: and againe when that comes to passe, to thinke that it maie returne againe, beeing therefore withdrawne by me, that both you thereby may bee the wiser <sup>o</sup>, and I the more glorious.

For commonly thou shalt find such triall more profitable <sup>r</sup>, than if continually thou inioyest prosperitie at thine hearts desire.

For thou art not vertuous though thou haue heauenly visions, and consolations <sup>t</sup>, learning and his degree, vnles withall thou haue true modesty <sup>r</sup>, Christian charitie <sup>t</sup>, and zeale of religion <sup>t</sup>, vnles thou vnfaignedly despise thy selfe, & reioice that others do despise, & contemne rather than honour and commend thee <sup>m</sup>.

<sup>q</sup> 1. Cor, 13  
verse, 1, &c  
<sup>r</sup> Matt, 5, 5  
<sup>t</sup> 1. Cor, 13  
verse, 2, &c  
<sup>m</sup> 2. co. 10, 31  
Colos, 3, 17  
<sup>m</sup> Mat, 5, 11  
1, Pet, 4, 14

Thas

## Chap. 10

That man must debase himselfe in  
the sight of God.

## SERVANT.



**DARE** speake vnto  
my Lorde, though I am  
but dust and ashes <sup>1</sup> Ge, 18.  
and if I should make a-  
nie better of my selfe,  
thou standest agaynst mee, and my  
sinnes beare witnessse agaynst mee <sup>2</sup> Job,  
which I cannot gainsay.

But if I make none account of my  
selfe; but laying aside proude imagi-  
nations <sup>3</sup>, esteeme my selfe for duste,  
as I am indeed, then wilt thou bee fa-  
uourable, and thy light shall shine vpon  
mine hart: then will it fall out, that  
if I esteeme neuer so little of my  
selfe, euen that little, I beeing pressed  
downe to nothing, will vanish utterly.  
<sup>4</sup> Luc, 11. <sup>5</sup> Jam, 4. <sup>6</sup> 1. Pet, 5. 5. <sup>7</sup> Prov, 25. 34

And here thou wilt shewe mee to  
my selfe euen what I am, what I haue  
bin, and whence I came; to witte no-  
thing from nothing. And beeing leste  
to my self I am nothing but meere in-  
firmities <sup>8</sup>.

But if thou shine vpon me with thy  
fauour,

<sup>8</sup> Psal, 8, 4  
psalm, 39, 5  
Genes, 2, 7

*The third booke*

fauor, I am straighwaie made strong  
 \* *Psalm 104, 30* and filled with new comfort.

And this is a woonderfull strange  
 thing, that so suddenly I should be lif-  
 ted vp, when thou doest so gratiouf-  
 lie embrace me, which of my selfe al-  
 \* *Wis 9, 15* waies am caried downewarde vnto  
 \* *Rom. 7, 23* earthlie things. This is a fruite of thy  
 \* *Psalm 89, 10* loue, which freelie preuenteth mee,  
 \* *Psalm 89* and saueeth from so manie troubles,  
 \* *verse 1, &c* and preserueth from greuous dan-  
 \* *Psalm 59, 16* gers, and deliuereeth mee, to saie the  
 truth, from so infinite evils.

For louing my selfe inordinatelie  
 \* *Luke 15, 13* I cast awaie my selfe: but after once I  
 sought and loued thee sincerely, I  
 \* *Luke 15, 21* both founde thee, and my selfe, and  
 by that loue also I brought my selfe the  
 more to nothing.

For thou, O my sweet Saviour, thou  
 \* *Psalm 89* bestowest mo thinges vpon me, than  
 \* *verse 1, &c* I can deserue, and a great deale more  
 than I can hope for, much lesse de-  
 sire.

wherefore I thanke thee my God,  
 which albeit I am vnworthy the least  
 of al thy blessings; yet of thine honour  
 and infinit goodnes, cealest not con-  
 \* *Mat 5, 45* tinuallie to loade euen the vngratea  
 \* *Luke 18, 13* full, and thine enemies with bene-  
 \* *14* fits. O Lord, thou which art our sal-  
 uation,



... of Christ.  
... strength and our shield,  
... we beseech thee, that wee  
maie prooue gratefull, humble, and  
godly in thy sight, Amen. Psalm, 115, 1  
Esaie, 26, 4

### Chap. I

*That all things are directed vnto God,  
as to the principall end.*

### LORD.

**S**ONNE, if thou desire to  
bee happy, thou must make  
me thy chiefeft and princ-  
pall end <sup>a</sup>. Hereby shall thy  
nature be purified <sup>b</sup>, which most com-  
monlie bendeth vnto it selfe, and to  
things created. <sup>a</sup> Ro. 11, 12  
<sup>b</sup> Gen. 1, 1  
Gene, 1, 1

For as soone as thou seekest thy  
selfe in anie thing <sup>c</sup>, by and by thou  
faintest, and witherest in thy selfe. <sup>c</sup> Mat. 17, 2  
1. cor. 13, 12

And therefore thou must refer all  
thinges to mee alone, which gaue all  
<sup>d</sup>, and send all, and therefore vnto me  
as to the chiefe spring, all things must  
returne <sup>e</sup>. <sup>d</sup> 1 am, 1, 17  
<sup>e</sup> Ro. 11, 26

Out of mee the small as well as the  
great, the poore as wel as the rich doe  
drawe the water of life <sup>f</sup>, as from a  
liuelye fountayne : and they which  
frankelic and willinglie serue mee,  
they <sup>f</sup> Psal. 39, 9  
Esaie, 12, 3  
Iohn, 4, 10

in the Lord

The shir

they shall receyue one  
1 Joh, 1, 12 another s. But if anie will glorie, or  
Jer, 9, 23 delight in anie private thing besides  
mee b, hee at no time shall feele true  
1. Cor, 1, 31 ioye, and comfort in his mind, but fall  
2. Co, 10, 17 into sundrye discommodities, and  
18 troubles,

Therefore thou must ascribe no  
goodnes, nor godlines neyther to thy  
selfe, nor to anie mortall man, but all  
to God i without whose blessing man  
hath nothing k.

1. Cor, 3, 6 I gaue al, I challenge al of right, and  
1. Cor, 1, 30 I looke to be glorified for all l.

1. Cori, 4, 7 This is the truth, wherby the vaine  
Ro, 11, 36 glory of man is put to flight.

And who so hath the fauor of God,  
Rom, 5, 5 and true charitie m, he is neyther en-  
uious nor faynt hearted, nor proud n.

1. Cor 13 For heauely loue subdueth al things,  
verse, 4, &c and stretcheth forth al the powers of  
Ro, 8, 37 the mind o.

1. Cor, 13, 7 Wherefore if thou beest wise, thou  
wilt reioice and trust in mee alone, ea-  
uen as God alone is good p, who  
about al and in all is to bee  
praised for euers

more q, As  
men,

Thas

Chap. 12.

That it is a sweete thing to serue God  
and to despise the world.

SERVANT.



Lorde, I will speake  
again, I cannot holde  
my peace, and in the  
cares of my GOD, my  
Lord; & my king dwel-  
ling in the hie heauens, this I laie. O  
Lorde, howe great is thy goodnesse,  
which thou hast laide vppe euen for  
them which feare thee? Much more  
then for them which loue thee, yea  
much more for them which honour  
thee with al their heatts.

Tuly vnspeakeable is the sweete-  
nes of thy contemplatiō, which thou  
impartest on such as loue thee.

And herein chiefly thou declar-  
edst the force of thy loue, in that  
when I was not, thou madest mee,  
and after when I went astray, thou  
broughtest me home againe, & com-  
mandedst that I should serue, and  
loue thee.

O fountaine of everlasting loue,  
what shall I say of thee? or how can I  
forget thee: that hast vouchsafed to  
remem-

<sup>1</sup> Psal. 37.28

<sup>1</sup> Ezech. 44.4

<sup>1</sup> corin. 2.9

<sup>1</sup> Genes. 2.7

<sup>1</sup> Job. 10.8.

<sup>1</sup> 2.8.16

<sup>1</sup> psal. 119.4

The third booke

remember me? who beyond al hope  
 \*Ephes. 2. 5 hast bin merciful to mee thine owne,  
 euen when I was dead <sup>e</sup>, and cast a-  
 waie: and at such time as I deserued  
 naught, didst bind me vnto thee tho-  
 rough thy fauor and friendship.

Now what shal I render for this thy  
 bounteousnes? Surely I will serue  
 thee. But that is no great thing to  
 serue him, whom all creatures of du-  
 ty must obeie. This rather is wond-  
 derfull, and strange; that thou vouch-  
 safest to take & admit so vile a wretch  
 as I am, into thy seruice among the  
 number of thy beloued <sup>b</sup>.

Loc, whatloeuer I haue to do thee  
 \*Cor. 4. 7 seruice withal, it is thine <sup>c</sup>. But what  
 me thinks you serue me, more than I  
 you; For beholde, heauen and earth,  
 which thou hast made for the vse of  
 man <sup>d</sup>, are present, and continuallie  
 discharge the durie which thou hast  
 enioyned them <sup>e</sup>. Yea the angels also  
 thou hast created, and ordained for  
 the vse of man <sup>f</sup>. But of all other  
 things this is most wonderfull, that  
 thou woudest debase thy selte so  
 much, as to serue man <sup>g</sup>, and hast pro-  
 mised to giue thy selte for him <sup>h</sup>.

For these thy benefites what shal I  
 \*Psal. 116. 12 render vnto thee? O that I could  
 serue

serue  
 to God  
 day lin  
 thy al  
 praise  
 and I  
 to ser  
 and re  
 ceassin  
 would  
 not, su  
 nesses.  
 A  
 is it to  
 worl  
 great  
 Iunta  
 holie  
 the s  
 rite,  
 haue  
 prese  
 mine  
 terin  
 cast  
 tion  
 O  
 the f  
 mad  
 state  
 men

## of the Imitation of Christ.

serue thee al my life long! Yea would  
to God I coude serue thee euen one  
day sincerely. Truly thou art wor-  
thy al seruice, al honour, euerlasting  
praise. Doubtles thou art my Lord,  
and I am thy poore seruant, bounde  
to serue thee with all my strength,  
and to sing out thy praises without  
ceassing. And surelie so I will, or  
would at least wise; but what I can-  
not, supply thou, O Lord, of thy good-  
nesse.

A great honor, a great preferment  
is it to be thy seruant, & to contemne  
worldly thinges for thy sake. For  
great shall be their reward which vo-  
luntarily submit themselves to this  
holie seruice; and they shall receiue  
the sweete comfort of the holie spi-  
rite, who through the loue of thee  
haue despised the pleasures of this  
present worlde. Great freedome of  
mind shall they come vnto, which en-  
tering into the narrowe way, haue  
cast aside worldlie cares, and cogita-  
tions.

O how sweete and comfortable is  
the seruice of God, whereby a man is  
made free, and holie. O the holie  
state of Gods seruants, which maketh  
men equall to angels, acceptable

91. Time. 1  
verse 17  
1st. 10. 11  
1st. 10. 17  
Deut. 6. 5  
Deut. 12. 18  
19. 20

Matth. 10  
vers. 37 & 38  
John 17. 21  
Matth. 5. 1  
Romans 8  
vers. 11 & 12  
1st. Cor. 1. 4  
Mat. 7. 13  
14  
Luk. 14. 14  
Matth. 6  
vers. 5, & 6

Roman. 8  
verse 15  
Heb. 1. 14

to

to God<sup>d</sup>, to the deuils terrible<sup>e</sup>, and  
honourable among the faithfull<sup>l</sup>  
noble seruice, and alwaies to bee wi-  
shed for, whereby both the chiefest  
felicitie is gotten, and ioie without  
end obtained<sup>s</sup>.

Math. 3  
verie, 3, &c  
Mar. 10. 8  
Act. 19, 1  
Ecclel. 10  
verie 20  
21, 25  
Iohn. 12, 25  
Iohn, 17, 2

Chap. 13.

That the desires of the minde must be  
examined and bridleed.

LORD.



Y sonne, thou hast  
yet manie thinges to  
learne.

SERVANT. What  
are those Lord?

LORD. That thou make thy de-  
fire obedient to my commandement,  
and be no more a friend to thy selfe,  
but desirous to obserue my wil<sup>a</sup>.

Luke, 22  
verl. 43, &c  
Iohn, 4, 34  
Iohn, 5, 30  
Luk. 12, 24  
Iohn, 5, 44  
Ioh. 1, 4, 5, 6  
Luke, 9  
verl, 23 &c

Manie times thou art iustamed,  
and vehemently driuen on through  
desires: and when thou art so, consi-  
der with thy self; whether thou seeke  
more my praise than thy profit<sup>b</sup>. For  
if thou couet a thing for my sake, thou  
wilt take in good part that which I  
shal send: but if couetousnes cause the  
same, then art thou kept backe, and  
pressed downe<sup>c</sup>.

59  
61  
Luke, 18. 22  
23

Wherefore take heede that thou  
leane

without equiry and iustice.

1 Psal. 10. 4

I thanke thee O Lord, for not sparing to afflict me with euils, with bitter paines, grieve and anguish both within and without. None is there of al vnder heauen that can comfort me in this miserie, none I saie is there but thou alone, my God and my Lord who art the celestiaall curer of soules, who both woundest & makest whol againe, bringest downe to the graue and raifest vp.

1 Psal. 10. 4

1 Psal. 74. 1

Matth. 9. 21

22. 29

Thy correction is vpon me, thy rod teacheth me wisdom. Lo most louing father, I submit my selfe to the rod of thy discipline. Strike both my backe and my neck too, that I may turne mine vntowardlines after thy wil. Make me O Lord, thine humble and godly disciple, as thou hast right well accustomed to doe, that I maie euen wholly obey euery commandment of thine. To thee and to thy correction I commend both my selfe and al mine, for better it is to be punished here, than hereafter.

1 Dent. 31

verse 30

1. Sam. 24

Tobit. 21. 1

1 pro. 29. 15

112. 26. 1

1 Psal. 118. 78

1 Esai. 55. 6

Galath. 6. 9

1 Hebr. 4. 1

1 Rom. 8. 2

Thou knowest all, and euery thing; yea the most secret cogitation in the heart of man, thou knowest. Thou knowest what shall be afore it come to passe, neither haste thou neede to

n. 2.

be

## The third booke

be informed or admonished of those things which are done in the world. Thou knowest wherein I may profite best, and what good aduerlitie wil do to the scouring off, as it were the rust

of wickednesse. And therefore vse  
 \* Wild. 3, 6 of me euen as thou wilt, and reiect me  
 \* Peter. 1, 7 not for my wicked life, which none  
 \* Luk. 22, 42 knoweth so well as thou, yea to saie  
 \* Luke, 8, 13 the truth, none knoweth it but thou  
 \* Ioh. 3, 24 alone.

O Lord grant mee to knowe those  
 \* Deut. 6, 5 things that I should knowe, to loue  
 \* Matt. 22, 37 that are to be loued, to praise that  
 which pleaseth thee, to make account  
 of such as thou hast in price, and fi-  
 nally to mislike that which thou dost  
 loath.

Suffer me not either to iudge after  
 \* Deut. 1, 17 the sight of the outward eies, or to  
 \* Sam. 16, 7 giue sentence according to the hea-  
 \* Sirach. 22, 1 ring of mine vnskilful cares, but with  
 \* Job, 10, 4 right iudgement to discern between  
 \* 1 Cor. 13, 12 things both visible and spirituall.  
 & afore al things euermore to seeke  
 after the pleasure of thine heavenly  
 \* 1 Cor. 13, 7 will. For commonlie the senses of  
 \* James, 3, 3 men in iudging are deceiued, and  
 3, &c the friendes of this worlde by louing  
 \* Iohn, 3, 15 onelie visible thinges are deceiued  
 16, 17 also.



## of the Imitation of Christ.

Is a man so much the better, as he is greater in the opinion of man <sup>4</sup>  *Luke, 18*  
 The deceitfull in praising the deceit. *verse 19, 20*  
 full: the vaine man in extolling the vaine, the blinde in commending the blinde, the weake in magnifying the weake, deceiueh him: and by praying vaine, hee doeth verely shame him. For in truth such is a man, and no more, as thou esteemest him to be, as one <sup>1</sup> said right well.

*John, 5, 44  
 John, 12, 43  
 Francis the  
 Minorite,*

## Chap. 57.

*That we are to exercise our selues with  
 baser workes, when we cannot  
 doe the best.*

## LORD.

**M**Y sonne, thou canst not alwayes abide in the most earnest, and ardent study of vertue, nor continue in the highest degree of heauenlie contemplation, but of force through originall corruption <sup>2</sup>, thou art made sometime to come downe vnto inferior things, & to beare the burden of this mortal life: though vnwilling, and with grieve. For as long as thou carriest about a mortall body,

*Gen. 3, 16  
 17, &c  
 Roma. 7, 14  
 15, &c  
 Wisd. 9, 5  
 13*

n. 3.

thou

thou shalt feele the weight and hea-  
uines of the same<sup>e</sup>.

<sup>e</sup>Wisd 9, 15

Therefore in the fleshe thou must  
often grone vnder the burthen of  
flesh<sup>d</sup>; because thou canst not alwaies  
without intermission continue in the  
study of spiritual things, and heauen-  
ly contemplations.

<sup>d</sup>Ro. 7, 24

Here then it is behoueful to make  
recourle vnto base & outward works;  
to refreshe thy selfe in good deedes;  
and with a strong faith to waite<sup>e</sup> till  
I come from on hie to visit thee, and  
to suffer with patience thine exile<sup>f</sup>,  
and hunger of minde, vntill I see thee  
again<sup>e</sup>, & deliuer thee from al trou-  
bles<sup>h</sup>.

<sup>e</sup>Math. 24

verse 46

47

<sup>f</sup>Heb. 11, 13

14, 15

Genes 47, 9

Psal. 119, 54

<sup>g</sup>1. corin. 15

verse 51. & c

<sup>h</sup>Acuela. 21

<sup>i</sup>Ioh. 16, 22

For I will make thee to forget thy  
paines, and to enioy fully the inner  
quietnes<sup>i</sup>. Yea I will open vnto thee  
the field of the holic Scriptures, that  
with a ioyfull minde thou maiest be-  
gin to trauerse the waie of my com-  
mandements<sup>k</sup>, and breake into these

<sup>k</sup>Psa. 119, 32

<sup>l</sup>Rom. 8, 18

wordes: the afflictions of this  
present time are not wor-

thy the glorie which

shal be shewed

vpon vs.

This

## Chap. 58.

*That man should thinke himselfe so de-  
serue no comfort at Gods hand,  
but condemnation.*

## SERVANT.



O Lord, I am not wor-  
thie thy comfort, or a-  
nie spirituall consolati-  
on<sup>a</sup>. And therefore thou  
doest right well<sup>b</sup>, when  
thou forsakest me poore wretch, and  
leauest me without comfort.

For though I should powre out e-  
uen a sea of teares, yet could I not de-  
serue anie comfort at thine hande.  
That which I deserue be stripes, and  
punishment; because I haue so often  
so grieuousslie offended thee, and in  
so manie things so greatly sinned<sup>c</sup>.  
So that were the matter duely consi-  
dered<sup>d</sup>, I am not worthy the least of  
al thy comforts.

And yet O gracious and mercifull  
God, who wilt not that thy workes  
should perish<sup>e</sup>, to declare the riches  
of thy goodnesse vpon the vessels of  
thy mercie, thou doest vouchsafe to  
comfort mee hauing no merite, farre

n. 4. beyond

<sup>a</sup> 1. cor. 15.

<sup>b</sup> Ps. 15. 77

<sup>c</sup> Luk. 15. 18

<sup>d</sup> Psal. 69. 5

13. 16

<sup>e</sup> Ezech. 33

verse 12

<sup>f</sup> Ephes. 1. 7

Ephes. 2. 4. 8

## The third booke

<sup>8</sup> Psal. 71, 15 beyond the manner of men. Nei-  
 Luke, 15, 22 ther bee thine heavenly comfortes,  
<sup>23, 24</sup> like worldly communications.

<sup>2</sup> Cor 1, 12 But what haue I done, Lord, that  
 2 corin. 7, 4 thou shouldest impart vpon me anie  
<sup>5, 6</sup> spirituall comfort at all? Truly that  
 I remember, I haue done no good at

<sup>1</sup> Gene. 6, 5 all, but alwaies haue bin both prone  
 Genl. 8, 21 vnto sinne, and slowe to repent.

Rom 9, 20 And this is so true, as if I should de-  
 nie it, both thou wilt finde me a liar,  
 and no man dare stande to excuse  
 me.

<sup>1</sup> Iob. 9 By my finnes what haue I merited  
 verie 2, &c but hel and euerlasting fire?

<sup>32</sup> And therefore I plainely, and in  
 Match. 25 deede confesse, I am worthie all re-  
 verie 4' proch and contempt; and most vn-  
 woorthie to lue among thy sons, and  
 seruants.

<sup>2</sup> Luke 15, 1 And albeit I can hardly be brought  
 Luke 18, 13 to doe it; yet because it is true, I will  
 confesse against my selfe my wicked-  
 nes, that so the sooner I maie ob-  
 taine mercie at thine hand.

But what shall I, sinner that I am  
 full of all manner shame and infamie,  
 what shall I say? Surely I haue  
 nothing to saie, but even this: I haue  
 sinned, Lord: I haue sinned, take mer-  
 cie on me, forgiue me: suffer me yet

<sup>2</sup> Psal. 51, 1

<sup>2</sup> psalm. 40, 11

<sup>12</sup>

<sup>2</sup> psalm, 51, 1

<sup>2, 3</sup>

a while to bewayle my wretchednes,  
before I passe ouer into the lande of  
darknes, couered with the shadow of  
death.

1 Job, 10, 21

22

For what else doost thou of a gilty  
and miserable man require, but that  
he afflict and humble himselfe for his  
sin.

Eze, 18, 31

32

For of true repentance and hum-  
bling of the minde, ariseth hope of  
pardon: the troubled conscience is  
reconciled vnto GOD, the fauor of  
GOD which was lost is recouered,  
man is preserued from the venge-  
ance to come, & with an holy kisse both  
God, and the sorowfull soule do meet  
together.

Eze, 33, 14

Psa, 33, 5

Psa, 15, 1

Heb, 9, 14

Zach, 1, 3

Mat, 3, 5

Luk, 15, 20

I saie, the vnfeyned repentance of  
sinnes committed is the accepted sa-  
crifice vnto thee O Lorde, sauouring  
more sweetely in thy Nostrils than  
dooth the perfume of frankencense.  
This is the sweete oyntmente which  
thou, who neuer despisest the troubled  
and humbled minde of man, wouldest  
should be powred vpon thine ho-  
ly seate. This is the place of refuge  
against the rage of the enemie, here  
it is amended and washt away what-  
soeuer else where was polluted, and  
defiled.

Psa, 51, 16

Psa, 117, 3

Luk, 7, 36

Psa, 138, 6

Psa, 51, 16

1. cor, 6, 11

Chap. 59

Men cruelly minded, find no  
fauour before God.

LORD.



SONNE, my fauour is  
more pretious, than  
that it wil meddle with  
outward thinges, and  
earthlie pleasures<sup>a</sup>.

<sup>a</sup> Joh, 14, 27

John, 16, 33

Phil, 4, 10

11, 12

<sup>b</sup> Luk, 9, 23

John, 8, 54

<sup>c</sup> Matt, 6, 6

Matt, 14, 23

<sup>d</sup> Luk, 18, 1

2, &c

1 Thes, 5, 17

18

<sup>e</sup> Luk, 9, 59

<sup>f</sup> John, 2, 15

16

<sup>g</sup> Matt, 6, 24

<sup>h</sup> Luk, 9, 33

34

Luke, 14, 26

27

Joh, 12, 13

26

<sup>i</sup> 1. Joh, 2, 15

16

Wherefore thou must cast off what-  
soeuer is a lette thereunto<sup>b</sup>, if thou  
wouldest bee replenished with the  
same.

Leaue companie<sup>c</sup>, loue to dwel by  
thy selfe alone; auoyde communicati-  
on; but power out godlie praiers be-  
fore the Lord<sup>d</sup>, that thy minde maie  
be stirred vp vnto godlines, and kept  
from sin.

Despise euen the whole world and  
preferre the calling of God before all  
outward things<sup>e</sup>. For doubtles thou  
canst not both serue mee, and delight  
in transitory things too<sup>f</sup>.

Thou must leaue thine acquain-  
tance, and deere friendes<sup>g</sup>; and call  
away thy minde from all worldelye  
pleasure<sup>h</sup>. So dooth Peter admonishe  
the disciples of Christ, that they be-  
haue

*of the imitation of Christ.*

hane themselves in this world as pilgrimes and strangers<sup>1</sup>.

O with what a fayth & confidence shall he die, who is not kept back with the desire of any earthly thing<sup>2</sup>.

But no sick manne can haue such a mind, neither doeth the carnall man perceyue the libertie of him whoe is spirituall<sup>3</sup>.

But if he will become spirituall, he must renounce both strangers, and nigh friendes also<sup>4</sup>, and take heed of none more than of himselfe<sup>5</sup>.

If thou hast perfectlie subdued thy selfe<sup>6</sup>, thou shalt with more ease vanquish other thinges. For that is true victorie, to triumphe over a mannes selfe.

For he who hath his minde so in subiection, that both his desire obeyeth reason, and his reason fulfilleth my commandements in all things, is doubtlesse both a conqueror of himselfe<sup>7</sup>, and also a lord of the worlde<sup>8</sup>; to which topp of perfection, if thou wouldest clime, thou must manfullye begin and laie the axe to the stump<sup>9</sup>, so to cut off even by the roote all hidden and immoderate loue, both of thy selfe, and also of euerie priuate and carnall good thing.

For

<sup>1</sup> 1. pet. 2, 11

<sup>2</sup> Gal. 6, 14

<sup>3</sup> Rom. 8, 15

<sup>4</sup> 36

<sup>5</sup> Phil. 3, 20

<sup>6</sup> 1. Rom. 8, 5

<sup>7</sup> 1. Cor. 2, 4

<sup>8</sup> 15, 16

<sup>9</sup> Mat. 10, 37

<sup>10</sup> Rom. 7, 3

<sup>11</sup> 1. cor. 5, 14

<sup>12</sup> Mat. 8, 33

<sup>13</sup> 1. Mat. 9, 17

<sup>14</sup> 19

<sup>15</sup> 1. Ro. 8, 37

<sup>16</sup> Mat. 3, 10

*The third booke*

For of this immoderate selfe loue:  
only dependeth almost al that a man  
must vtterly roote vppe<sup>f</sup>: which vice  
being once subdued, great peace and  
perpetual quietnes wil ensue<sup>t</sup>.  
But, for that fewe do endeuor per-  
fectlie to mortifie<sup>a</sup>, and altogether  
to forsake themselves<sup>a</sup>, it commeth  
to passe that manie do remaine snar-  
led within<sup>r</sup>, and cannot in spirit rise  
about themselves.  
But he that freely would liue with-  
me, must mortifie and slae al wicked  
and intemperate affections of his  
mind<sup>a</sup>, and sticke to nothing created:  
ouer greedily<sup>a</sup>.

Mat, 7, 3, 4

Mat, 11, 29

Rom, 6, 3

Colof, 3, 5

Eph, 4, 22

23, 24

Iam, 4, 1

2, 3

Gal, 5, 19

20

21

Ioh, 3, 15

16

Philipi, 3, 7

8

2 Cor, 7, 19

39, 31

Chap. 60.

*The diuers working of Nature*

*and of Grace*

*LORD*



MY SONNE consider dis-  
ligentlye the diuers mo-  
tions betwene Nature  
and Grace. For after so  
subtile, and contrarie a  
manner their motions be, that hardlie  
they can bee discerned, but of the spi-  
ritual and illuminated man<sup>a</sup>.

2 Cor, 3, 14

Al



*of the imitation of Christ.*

All men couet indeede that which is good, yea and pretende a colour of goodnes in their deeds and sayinges: therefore vnder the shewe of that which good is, many are deceiued.

Nature is crafty, and carieth away; intrappeth and deceyueth manie a man, yea and it would alwaies be the ende of actions<sup>b</sup>: but Grace dealeth simplye, and declineth from all kinde of euill; vseth no deceit, dooeth all things plainly for Gods sake, and resteth in him vnto the end<sup>c</sup>.

Nature refuseth to die<sup>d</sup>, to be kept downe, to be ouercome, to be in subiection, and to bee kept vnder: Grace studieth to be mortified<sup>e</sup>, striveth against appetite<sup>f</sup>, coueteth to be brought in subiection, & to bee ouercome<sup>g</sup>; will not vse her libertye, loveth to bee kept in aw, will not lorde ouer any, but is readie euermore to liue, to abide, to bee vnder God, yea, and for Gods cause humbly to obeye every man<sup>h</sup>.

Nature seeketh after profire<sup>k</sup>, and considereth what lucre may bee gotten by another: but Grace dooth note rather what may benefit others<sup>l</sup>, than profichir selfe.

Nature is glad when shee is had in honor.

<sup>a</sup> Joh, 5, 44 honor, & commended among men <sup>m</sup>:  
 John, 12, 43 but grace ascribeth al glory and praise  
 Acts, 12, 22 vnto God <sup>a</sup>.

<sup>c</sup> 22, & c  
<sup>n</sup> 1. Co, 10, 1 Nature feareth reproch and con-  
 Colof, 3, 17 tempt<sup>o</sup>: but grace is glad to bee rebu-  
 Acts, 14, 13 ked for the name of Christ <sup>r</sup>.

<sup>14, 15</sup> Nature loueth ease and quietnesse  
<sup>a</sup> Luk, 18, 18 of bodie <sup>9</sup>: Grace cannot bee idle, but  
<sup>p</sup> Acts, 5, 41 willinglie setteth her selfe to labour <sup>r</sup>.

Math, 5, 10 Nature seeketh after curious and  
<sup>a</sup> Mat, 25, 8 goodlie, and abhorreth from base and  
<sup>18</sup> grosse things <sup>r</sup>: Grace is delighted  
<sup>a</sup> 1. Cor, 15 verse, 30 with simple and base things, despiseth  
<sup>32</sup> not rough, neyther refuseth to put on  
<sup>a</sup> 2. Cor, 11, 23 old rags <sup>r</sup>.

<sup>34</sup> Nature respecteth transitorye  
<sup>a</sup> Luk, 16, 19 things <sup>m</sup>, reioiceth at worldelie gaine,  
<sup>a</sup> Phil, 4, 11 fretteth at losse, and at euerie despite.  
<sup>12</sup> full word is out of quiet: but grace  
<sup>a</sup> 2. Co, 11, 27 hath respect vnto heavenly thinges,  
<sup>a</sup> 1. Ti, 6, 7, 8 cleaueth not to the worlde <sup>a</sup>, at losse  
<sup>a</sup> Luk, 12, 16 is not troubled <sup>r</sup>, nor disquieted at  
<sup>17, & c</sup> sharpe wordes, because her treasure is  
<sup>a</sup> Luk, 12, 23 reposed in heauen <sup>r</sup>, where nothing  
<sup>23</sup> perisheth <sup>a</sup>.

<sup>a</sup> 1. Co, 13, 7 Nature is couetous and more glad-  
<sup>a</sup> Mat, 9, 31 ly taketh than giueth <sup>b</sup>, louing pri-  
<sup>a</sup> Mat, 6, 30 uate gayne: but grace is bountifull <sup>a</sup>,  
<sup>a</sup> 1. Cor, 6, 9 and liberall <sup>9</sup>, shunneth private com-  
<sup>10</sup> moditie, is content with little <sup>d</sup>, iud-  
<sup>a</sup> 1. Co, 13, 4 ging it better to giue than to receiue.  
<sup>a</sup> Acts, 20, 33

Nature

of the imitation of Christ.

Nature is bent vnto the world<sup>e</sup>, • Gen, 6, 5  
vnto the flesh, vnto vanitye, and to va-  
garies: but grace allureth vnto God,  
and vnto wel dooing; biddeth al crea-  
tures fare well, flyeth the worlde, abs-  
horreth the desires of the fleshe<sup>r</sup>, ab-  
stayneth from idle gadding, & blush-  
eth to be seene abroad.

1. Ioh, 2, 15

16

1. Cor, 7, 31

Galat, 5, 19

20

1. Luk, 15, 13

Nature seeketh outward solace, by  
whose allurements it maie be deligh-  
ted: but grace seeketh comfort at  
God alone, and delighteth her selfe  
in the chiefe good<sup>a</sup> aboue all visibie  
things.

1. Cor, 1, 31

Nature doth all for gaine, nothing  
frankelie, and still looketh eyther for  
as good a rewarde or greater, and ho-  
peth either for praise or for fauour in  
respect of benefites bestowed: finallie  
it couereth to haue her deedes, and  
gifts to bee greatlie accounted of:  
but grace hunteth after no worldely  
thing, neither looketh for any recom-  
pence besides GOD alone, nor yet  
couereth more temporal things than  
are necessarye for the attaynement of  
euerm-lasting life<sup>k</sup>.

1. Ioh, 1, 31

1. Tim, 6, 7

Nature glorieth in the multitude  
of friends and kinsfolk, and boasteth  
in the nobility of stock, and ancestors:  
fauoureth the mightie, flattereth the  
wealthy

wealthy, and loueth her equals: but  
 1. Mat. 5, 44 Grace loueth euen her enemies<sup>1</sup>,  
 45 braggeth not of many friendes, nei-  
 ther yet respecteth the place or stock.  
 10, 8, 33 whence she was borne<sup>m</sup>, valesse the  
 greater vertue and godlines florished  
 there. This Grace fauoreth the poore  
 more then the riche; lamenteth the  
 case of the innocent more than of the  
 mighty; delighteth in the true, not  
 in the deceitfull, and alwayes exhor-  
 teth good men to folow chiefly the  
 1. 1. co, 12, 31 moste excellent giftes<sup>2</sup>; and to ex-  
 presse the sonne of God in their ma-  
 1. Ephe. 4, 5 ners<sup>3</sup>.

Nature quickly complaineth of  
 2. Mat. 6, 22 want and pouerty<sup>4</sup>, Grace constant-  
 4. Ro. 8, 25 ly endureth need<sup>5</sup>.

2. co, 11, 37 Nature referreth al to hir selfe, &  
 striueth and contendeth for hir selfe;  
 but Grace referreth all thinges vnto  
 1. 1. co, 13, 31 the glorie of GOD<sup>6</sup>, whence shee  
 Colof. 3, 17 sprang: ascribeth no goodnes to her-  
 1. 1. am, 1, 18 selfe, is not arrogant<sup>7</sup>, nor contenti-  
 1. 1. John, 3, 19 ous, neither yet preferreth hir owne  
 1. 1. John, 1, 13 opinion before others, but in al study  
 1. 1. co, 13, 4, 5 & searching of the truethe submitteth  
 6 her selfe to the wisdom, and iudge-  
 ment of GOD.

Nature coueteth greedilie to  
 knowe, and to heare newes, and se-  
 crets,

erers, loueth outwardlie to appeare; and to trie much by the senses: and finally desireth to be knowne, and to doe such thinges as maie bring her fame and glorie of the world<sup>a</sup>.

But grace seeketh not after newes and curious knowledge<sup>2</sup>; both because it proceedeth altogether from the old corruption of man<sup>3</sup>, and also for that indeede there is no newe or durable thing vpon earth<sup>4</sup>. And therefore it teacheth men to abstaine from foolish pleasure<sup>5</sup>, to shun vaine glorie<sup>6</sup>: modestlie to conceale such thinges as seeme praise worthie, and to be had in admiration for their excellencie<sup>c</sup>, and of euerie thing, and knowledge to get profit, and to seeke the glorie of God<sup>d</sup>. Finally she desireth to haue neither her selfe, nor hers to be praised<sup>e</sup>, but God, who of meere good wil imparteth all thinges vpon vs<sup>f</sup>, to be thanked for his benefits<sup>g</sup>.

This grace is a light set aboue nature, and a certaine singular gift of God, a note proper to the elect, and pledge of euermlasting life, which lifteth a man from earthlie to the loue of heauenly things<sup>h</sup>, and of a carnall makes a spiritual man<sup>i</sup>.

And

<sup>a</sup> Ioh. 3. 14

John. 13. 43

Matt. 6. 1, 5

16

<sup>2</sup> Eccl. 3. 22

23. 24

Roma. 12. 5

<sup>3</sup> Genes. 6. 5

<sup>4</sup> 1 Cor. 7. 3

1 John. 2. 15

15. 17

<sup>5</sup> Iere. 9. 23

<sup>6</sup> Gala. 5. 26

<sup>c</sup> 1 corin. 13

verse

<sup>d</sup> Colo. 3. 17

<sup>e</sup> 1 cori. 4. 6

7

<sup>f</sup> 1 Tim. 1. 19

<sup>g</sup> 1 Thess. 5

verse 18

<sup>h</sup> Colo. 3. 1, 2

<sup>i</sup> Rom. 8. 1, 2

1 corin. 1. 10

11. & 6

Gala. 4. 6

*The third booke*

And therefore the more nature is pressed downe, and tied vp, the more grace is inspired<sup>k</sup>, and the inner man with new gifts after the image of God is renued every day<sup>l</sup>.

\* 2 cor. 4. 16

17, 18

1 Ephe. 4. 23

23, 24

Col. 3. 9. 10

Chap. 61.

*Of the corruption of Nature, and power of Gods heauenly graces*

SERVANT.



Lorde, my GOD, who hast created mee after thine owne image<sup>a</sup>, giue mee such Grace (which is most excel-

\* Gene. 1. 26

27

Genes. 5. 1

Wisdo. 2. 23

Ecel. 17. 1, 2

1. corin. 11. 7

Colos. 3. 10

\* Luke. 9. 13

\* Gene. 6. 5

\* Rom. 7. 23

lent and necessary vnto saluation as thou hast shoven<sup>b</sup>) that I may subdue my wicked Nature, drawing mee alwaies vnto sinne and destruction<sup>c</sup>.

For I see in my fleshe the lawe of sinne, rebelling against the law of my mind<sup>d</sup>, & leading me captiue to the satisfying of my desire in many things so that without the assistance of thy most heauenlie Grace, powred zealouslie into my mind, I am vnable to resist the assaults thereof.

Yea Lorde, I lacke thy Grace, and that much Grace of thine, whereby my

## of the Imitation of Christ.

my nature prone vnto all impietic,  
euen from my youth <sup>4</sup>, may bee sub-  
dued and ouercome. For nature be-  
ing fallen through the offence of the  
first man, and defiled through sinne,  
the punishment therof hath redound-  
ed vnto al mankind. So that nature  
which at the first thou diddest make  
good and righteous, is now counted  
for the sin and infirmitie of the cor-  
rupt nature, in as much as the motion  
left vnto it, tendeth alwaies vnto euil  
and inferior things <sup>5</sup>. For, as touching  
that litle power which abideth in the  
same <sup>6</sup>, that is like a certaine sparkle  
raked vp in the ashes.

That is that naturall reason, enclo-  
sed about with blacke darknes, yet so  
that somewhat stil it can discern, and  
iudge betweene good and euill, be-  
twene truth & falshood <sup>7</sup>, although  
it haue no power to fulfill that which  
it alloweth <sup>8</sup>, neither enioieth a per-  
fect light of the truth <sup>9</sup>, with sound-  
nes of her affections.

Hence, O my GOD, is it, that as  
touching the inwarde man, I am de-  
lighted with thy lawe <sup>1</sup>, knowing that  
thy statutes are good, righteous, ho-  
lie <sup>2</sup>, and that they reprocue euill &  
wickednes, and teach what is to bee  
auoided

Gen. 8. 21  
Matt. 15. 19

Wisd. 9. 15  
Roma. 7. 14  
John. 1. 15  
1 Peter. 1. 10

Roma. 7. 14  
15. &c  
Phil. 3. 13  
1 Corin. 3. 5  
Matt. 6. 20  
23

Roma. 7. 15  
1 Tim. 1. 8  
Roma. 7. 12  
13. 8

## The third booke

Roma 7, 23 auoidest. But in my flesh I serue the  
 28 law of sinne, whilest I obey the appe-  
 tite more then reason.

Hence it is that to will is present  
 with me, but alas I find no meanes to  
 perform. Hereof it is that oftentimes  
 I purpose to doe manie thinges well;  
 but because thine heavenly fauour is  
 wanting<sup>a</sup> which may helpe mine in-  
 firmities, by a little resistance I slide  
 backe and tire. Yea, hereof it is, that I  
 knowe indeede the waie of righteous-  
 nes, and see as in a glasse what my du-  
 ry is<sup>o</sup>, but through the waight of my  
 sinne I haue no power to arise vnto  
 perfection.

O Lorde, howe greatly doe I lacke  
 thy Grace both to begin what good  
 is, and also to proceede thoroughly in  
 goodnesse<sup>o</sup>. For without it can I doe  
 nothing<sup>o</sup>; through the helpe thereof  
 I can do al things in thee<sup>o</sup>.  
 O heavenly grace indeede<sup>o</sup>, with-  
 out which neither the merits of man<sup>o</sup>  
 nor the gifts of Nature are of price<sup>o</sup>.  
 O Lorde, without thy grace neither  
 learning<sup>o</sup>, neither riches<sup>o</sup>, neither  
 beautie<sup>o</sup>, nor strength<sup>o</sup>, nor witt,  
 neither eloquence<sup>o</sup>, is of any waight  
 before thee.

For the gifts of nature are common  
 to

<sup>a</sup> P<sup>o</sup> 104, 29

<sup>o</sup> Rom. 7, 13

<sup>o</sup> Wis. 9, 15

<sup>o</sup> Phil. 2, 13

<sup>o</sup> John, 15, 4

<sup>o</sup> Phil. 4, 13

<sup>o</sup> Rom. 5, 20

<sup>o</sup> Rom. 3, 20

Galat. 2, 16

Rom. 11, 5, 6

<sup>o</sup> Ro. 11, 17

<sup>o</sup> 1<sup>o</sup> Cor. 1, 19

<sup>o</sup> Luk. 12, 16

<sup>o</sup> Luk. 17, &c

Luke 16, 22

<sup>o</sup> 1<sup>o</sup> Sam. 14

verse 25

<sup>o</sup> 2<sup>o</sup> Sam. 18, 9

<sup>o</sup> 1<sup>o</sup> Sam. 17

verse 4, 5, &c

<sup>o</sup> Acts, 12, 11

<sup>o</sup> 2, 23



to the wicked as well as to the good<sup>d</sup>: 4 Iere. 9, 33  
 but grace is a gift peculiar onelie to Psal. 73, 1, 3  
 the elect<sup>e</sup>, which who so hath, are Ro 11, 5, 6  
 counted meete and worthie eternall  
 life. Finally it is so excellent, that  
 wout it neither the gift of prophesie,  
 nor the working of miracles<sup>f</sup> neither  
 the profounde knowledge of secret  
 thinges, is any thing worth: yea nei-  
 ther faith nor hope, nor anie other  
 vertues are accepted in thy sight with-  
 out loue and grace<sup>g</sup>.

<sup>f</sup> Matt. 7, 22

O blessed Grace, which makest him  
 rich with vertues, who is poore in spi-  
 rit<sup>h</sup>, and him humble of minde, who  
 is rich for goods<sup>i</sup>: Come, come down  
 to me, fill me early with thy comfort,  
 that my mind for wearines & hunger  
 doe not faint.

<sup>g</sup> 1 cori. 13  
 verse 1, &c

<sup>h</sup> Math. 5, 3  
<sup>i</sup> Rom. 11, 30

O Lord, I beseech thee, impart thy  
 grace vpon me<sup>k</sup>, that is sufficient for  
 me<sup>l</sup>, though I haue nought else that  
 Nature would require. Yea I protest  
 if that be with me, I wil dread no ten-  
 tation nor trouble whatsoever<sup>m</sup>, that  
 is my strength<sup>n</sup>, that bringeth coun-  
 sel and helpe<sup>o</sup>: yea it is both mighti-  
 er than all enemies<sup>p</sup>, and wiser than  
 the prudent<sup>q</sup>.

<sup>k</sup> Luk. 1, 10  
 48

<sup>l</sup> 1 cor. 12, 9  
<sup>m</sup> Psal. 2, 4

Roma 8, 35  
<sup>n</sup> Psal. 18, 3

<sup>o</sup> Psal. 19, 14  
<sup>p</sup> Rom. 8, 31

<sup>q</sup> 1 cor. 1, 19  
 20

<sup>r</sup> Mat. 11, 25  
 26

It is the mistres of truth, y teacher  
 of discipline, the light of the minde<sup>r</sup>, Luke 10, 24  
 the

The third booke

the comfort in affliction, the expeller  
of sadnesse, the remouer awaie of  
care<sup>c</sup>, the nourisher of religion, the  
psal 80, 3 mother of teares; at a worde, without  
4, 7, 19 it what am I but withered wood, and  
a root most vnprofitable, and to bee  
1 John, 15, 4 cast away<sup>e</sup>.

5, 9 Wherefore, O Lorde, let this thy  
Grace both go afore, and also follow  
me, whereby I may continuallie ap-  
ply my selfe vnto wel doing, through  
Iesus Christ thy sonne, Amen.

Chap. 62.

That we ought so denie our selues, and so  
imitate Christ by the crosse.

LORD.



HE more thou leauest  
thy selfe<sup>a</sup>, my son, the  
nigher thou comcest  
vnto me<sup>b</sup>.

As outwardlie to co-  
uct nothing, causeth inward peace, so  
inwardly to forsake ones self, ioineth  
man to God<sup>c</sup>.

<sup>a</sup> Luke, 9, 33

<sup>b</sup> 1 cor. 4, 16

<sup>c</sup> Luke, 9, 4

<sup>d</sup> Matt. 9, 9

Matt. 19, 27

<sup>e</sup> Joh. 21, 9

22

<sup>f</sup> Iohn. 18, 6

My minde is, that thou learne a  
perfect deniall of thy selfe in my will,  
and that without all contradiction or  
muttering<sup>d</sup>. Followe thou mee<sup>e</sup>, I  
am the way, the truth and the life<sup>f</sup>.

With<sup>g</sup>

With  
out a  
life th  
in the  
unto  
which  
inuiol  
euerl  
chief  
sed lif  
If  
thou  
truth  
thou  
life.  
If  
keepe  
woul  
mee  
al<sup>h</sup>.  
then  
attra  
spile  
thou  
base  
thou  
me<sup>i</sup>.  
crosse  
and  
S  
for a

up. 62  
seller  
ie of  
n, the  
thout  
, and  
o bee  
is thy  
ollow  
e ap-  
ough  
nd to  
uest  
, the  
mest  
o co-  
ce, so  
nerh  
ne a  
will,  
mor  
e, I  
ife  
ith

of the Imitation of Christ.

Without a way men walke not; with-  
out a truth men know not, without a  
life they liue not. I am the way wher-  
in thou must walke, the truth wher-  
unto thou must sticke, the life for  
which thou must hope. I am the way  
inuiolable, y<sup>e</sup> truth infallible, the life  
euerlasting. I am the right waie, the  
chiefest truth, the true life, the bles-  
sed life, the life vncreate.

If thou goe forward in my way,  
thou shalt knowe the trueth, and the  
truth shall so make thee free, that  
thou shalt attaine vnto euerlasting  
life.

If thou wouldest enter into life,  
keepe the commandements<sup>b</sup>, if thou  
wouldest knowe the trueth, helceue  
mee<sup>i</sup>. If thou wouldest be perfect, sel  
al<sup>k</sup>. Wouldest thou be my Disciple?  
then deny thy selfe<sup>l</sup>. Wouldest thou  
attaine vnto a blessed life? then de-  
spise the life present<sup>m</sup>. Wouldest  
thou be extolled in heauen? then de-  
base thy selfe on earth<sup>n</sup>. Wouldest  
thou raigh with me? then suffer with  
me<sup>o</sup>. For onely the seruantes of the  
crosse doe find the way of happines,  
and of a true life<sup>p</sup>.

SERVANT. O Lorde Iesu Christ,  
for as much as thy way is narrow &  
odious

1 Ioh. 8, 12  
34

b Mat. 70. 27  
i Iohn. 3, 34  
k Mar. 19, 21  
l Luke. 9, 23

m Ioh. 12. 25  
n Luk. 18. 13

o 2 Tim. 3. 12  
p Roma. 8, 36  
1 Act. 14. 22  
1 Mat. 7. 13  
14

\* Ioh. 15, 18 odious to the world<sup>r</sup>, giue me grace  
 19, 20 with thee to despise the world<sup>r</sup>. For  
 \* Ioh. 11, 15 neither is the seruant greater than  
 16, 17 the Lorde, nor the disciple above the  
 \* Mat. 10, 24 maister<sup>r</sup>.  
 Luke, 6, 40

Let thy seruant be exercised in the  
 Iohn, 13, 16 way, because therein my saluation, &  
 Iohn, 16, 30 true holines doth consist<sup>r</sup>. Whatso-  
 \* Psa. 119, 6 euer I reade, or heare without the  
 Psalm. 25, 12 same can neuer fully recreate or de-  
 14 light me<sup>r</sup>.  
 \* Psa. 119, 14  
 103, 151

127 LORD, Sonne, seeing thou hast  
 read, and knowest all these thinges,  
 blessed shalt thou bee, if thou fulfill  
 \* Mat. 7, 24 them<sup>r</sup>. He that vnderstandeth and  
 25 fulfillleth al my commandements, lo-  
 James, 1, 25 ueth me, and I will loue him againe<sup>r</sup>,  
 \* Ioh. 14, 23 and reueale my selfe vnto him, and  
 bring it so to passe that hee shall sitte  
 with me in the kingdome of my Fa-  
 \* Mat. 25, 34 ther<sup>r</sup>.

SERVANT, Grant therefore Lord,  
 that what thou hast saide and promi-  
 \* Psa. 89, 28 sed may come to me<sup>r</sup>.

53 From thine hands I haue receiued  
 the crosse, I will beate the same euen  
 to the death, as thou hast em-  
 \* Luk. 21, 19 ployed me<sup>r</sup>.

Doubtles the life of a true Christi-  
 an, is the crosse, but that is the waie  
 \* Acts, 14, 22 into heauen<sup>r</sup>, neither backward, nor  
 from

red, not to be discussed, in as much as  
they are about the capacity of man<sup>r</sup>. 1 Rom. 11. 33

Do thou neither enquire nor dis-  
pute touching the merites of saintes,  
who either was more holie in the  
world, or is more glorious in heauen.  
For these thinges oftentimes breede  
strife and vaine contentions<sup>s</sup>, yea 1 Tim. 7. 4  
and moreover they nourish pride, &  
ambition, wherof spring enuie, and  
discord<sup>s</sup>, whiles one doeth prouddie  
contend one to be more holy and re- 1 Tim. 6. 4  
ligious than another.

The desire to learne, and to finde  
out these things gets no profit at all;  
but displeasure of the saintes. For I am  
not the God of dissention, but the  
God of peace<sup>1</sup>; which peace consis- 1 Cor. 14. 4  
teth in true modesty<sup>h</sup>, nor in arro- verse 33  
gancie of mind<sup>1</sup>. 1 Mac. 11. 29  
1 Pet. 3. 7. 18

Some through good will are more  
inclined towarde these than towarde  
those: but that do they rather of hu- 1 Cor. 13. 1  
mane affliction, than of heavenly<sup>1</sup>. 4. 5

I am he who made all the saintes<sup>s</sup>,  
who haue endowed them with gifts<sup>s</sup>,  
and exalted them to glory<sup>1</sup>. I knowe  
what euery one hath deserved, I pre- Gen. 1. 29  
sented them with most liberall bles- 1 Iam. 1. 17  
sings<sup>1</sup>; I before the worlde beganne, 1 Ioh. 17. 26  
soteknewe who were to be loued<sup>1</sup>; 1 Psal. 138. 1  
1 Iam. 1. 17

c. 3.      choise

miserable man.

The third booke

<sup>1</sup> Ioh. 15, 16 choose them out of the worlde<sup>c</sup>, nor  
 they me; I, of my great fauour called  
 them<sup>t</sup>, and drew them<sup>a</sup> mercifullie  
<sup>2</sup> Rom. 8, 30 vnto mee, I lead them through ma-  
<sup>3</sup> Iere. 3, 31 nifold tentations<sup>t</sup>, and poured most  
<sup>4</sup> Iohn. 6, 44 singular comfortes vpon them<sup>t</sup>: I  
<sup>5</sup> Heb. 12, 32 gaue them power to perseueret, and  
<sup>6</sup> 23, 34 crowned their patience<sup>a</sup>; I knowe  
<sup>7</sup> Psa. 94, 19 both the first and the last<sup>b</sup>, I loue all  
<sup>8</sup> 2. Cori. 1, 7 men most wonderfullie<sup>c</sup>, I am to be  
<sup>9</sup> 1 corin 4, 7 praised in all my saints<sup>d</sup>, and in each  
<sup>10</sup> 5, 8c of them honoured and glorified, who  
<sup>11</sup> Phil. 1, 12 haue so gloriouslie exalted such as I  
<sup>12</sup> 13, 14 did predestinate<sup>e</sup>, and that without  
<sup>13</sup> Phil. 2, 31 anie merits at all which they hadde  
<sup>14</sup> 2. Timo. 2 done<sup>f</sup>.  
<sup>15</sup> 12  
<sup>16</sup> Reuel. 2, 26  
<sup>17</sup> Mat. 19, 30  
<sup>18</sup> Mar. 5, 45  
<sup>19</sup> 1. Timot. 2, 4  
<sup>20</sup> Psa. 148, 1  
<sup>21</sup> 1, 8c  
<sup>22</sup> Ro. 8, 30  
<sup>23</sup> Ephes. 1, 4-5  
<sup>24</sup> 2. Tim. 1, 9  
<sup>25</sup> 8 Ma. 10, 40  
<sup>26</sup> Math. 18, 10  
<sup>27</sup> Mar. 25, 45  
<sup>28</sup> Luke, 10, 16

Therefore who so despiseth euen  
 the least of my seruants, doth not ho-  
 nor the great<sup>e</sup>. Because I haue made  
 the small as well as the great: so that  
 hee who derogates from anie of the  
 saines, derogates from me, and from  
 all the partakers of the celestial king-  
 dome.

For al are one through the band of  
 loue, they all thinke one thing, they  
 mind one thing, and they loue all as  
 one<sup>h</sup>.

Yea, which is farre more strange,  
 they loue me more than themselues,  
 or anie merits of their owne<sup>i</sup>. For  
 bein

being rauished about themselves & carried away from all selfe loue, they proceede wholly into the loue of me, so that nothing canne either turne them away, or keepe them downe<sup>1</sup>. <sup>1</sup> Rom. 5, 3  
For being full of eternall truth, they burne with the fire of loue vnquench- <sup>4, 5</sup>  
able. <sup>Roma. 8, 35</sup>  
<sup>36</sup>

Let therefore carnall, and fleshlie men, who know nothing but how to loue their private ioies<sup>1</sup>, surcease <sup>1</sup> 1. cor. 13, 5  
from prating about the state of the godly<sup>2</sup>. For they ad vnco, and dimi- <sup>2</sup> 1. cor. 7, 14  
nish from their praises, accotding as in affection they are inclined, not as pleaseth the eternall truth.

Many are ignorant, but they especially, who being smally inlightened, can seldome loue any man with a perfect spiritual affection of loue<sup>3</sup>. <sup>3</sup> 1. Ioh. 2, 9  
<sup>10, 20</sup>

Some through naturall & humane affection are inclined toward these men, and toward those; and as they thinke of earthly, so they iudge of heavenly things<sup>4</sup>. <sup>4</sup> Wil. 9, 23  
<sup>14, 15</sup>  
<sup>1</sup> Iohn. 8, 15  
<sup>1</sup> Ioh. 3, 1-4, 5  
<sup>1</sup> 2. Tim. 2, 16  
<sup>1</sup> 2. Petri. 1, 12  
<sup>1</sup> 1. Mat. 13, 12  
<sup>1</sup> Iohn. 8, 12  
<sup>1</sup> 1. cor. 2, 14  
<sup>1</sup> 13, 16

But vspeakeable is the difference betweene those things, which vnperfect men do dreaue of, and betweene that which men spirituallie inlightened from aboue<sup>5</sup> do behold<sup>1</sup>.

Therefore my sonne, wade not cu-

## The third booke

riouſſie in thoſe matters, which paſſe  
 Eze. 3. 21 the reach of thy wit: but bende thy  
 23. 24 whole ſtudie, that thou maielt bee  
 Math. 5. 3 founde the leaſt in the kingdome of  
 God.

Now in caſe a man knew who were  
 either more holie for zeale, or in  
 place more honorable than the leaſt  
 in the kingdome of heauen; what  
 good woulde that knowledge bring  
 him, but onlie to make him the more  
 Eccle. 1. 13 humble in my ſight thereby; and to  
 breake the oftener into the praiſe of  
 my name.

He pleaſeth God better that thin-  
 keth how great his finnes, and howe  
 Matt. 18. 1 litle his vertues are; and how far he  
 2 is from the perfection of godlie men,  
 than he doth which diſputeth about  
 the highnes & balences of the Saints  
 of God.

They glory not of their owne me-  
 rites: in aſmuch as they aſcribe no  
 goodneſſe to themſelues, but confeſſe  
 that whatſoeuer they haue, commeth  
 from me; who haſt giuen them all  
 1, Cor. 4. 6 thinges: of mine infinite mercie and  
 loue.

1, Iame. 1. 17

2, Pſal. 18. 11

John, 16. 22

And they for their parts are filled  
 with ſuch fulnes of the Godhead, and  
 33 ioy; that they lacke no glorie, nor  
 felicitie



felicitie at all.

The Saints the more brighter in glory, the more humble are they <sup>a</sup>, and the nigher and dearer to mee. Therefore shall you finde it written, that they cast their Crownes before the throne of God <sup>b</sup>, and with faces toward y<sup>e</sup> ground before the lambe <sup>c</sup>, worshipped him who liueth for euer and euer.

<sup>a</sup> 2 Cor. 13, 4

5, 10

<sup>b</sup> Reu. 4, 10

11

<sup>c</sup> Renc. 5, 8

12, 13

Many reason who is greatest in the kingdom of God <sup>d</sup>, which neuer reckon whether they bee themselues to be counted in y<sup>e</sup> number of the least.

<sup>d</sup> Mat. 18, 1

Merk. 9, 33

Luke, 9, 46

In heauen to be euen the least is a great thing, where al be great. For all both shal bee called <sup>e</sup>, and are <sup>f</sup> the children of God.

<sup>e</sup> Math. 5, 9

Math. 6, 9

<sup>f</sup> Mat. 13, 38

Mat. 23, 34

8 Eia, 60, 12

Hee that is least shill become as a thousande <sup>g</sup>; and hee that is an hundred yeeres old, beeing a sinner, shall die as a young man <sup>h</sup>.

<sup>h</sup> Eia, 65, 12

For when the disciples demanded who in the kingdom of heauen shuld be greatest, they had this answer made them <sup>i</sup>: Except ye be converted, and become as little children, ye shall not enter into the kingdom of heauen. Whofoener therefore shall humble himselfe as this little Child, the same is the greatest in the King-

<sup>i</sup> Mat. 18, 13

o. s.

dome

dome of heauen.

Wo then to them who disdayne to  
humble themselves with little ones.  
For the gate of the kingdome of hea-  
uen is too lowe for them to enter in  
thereat. Wo also to the rich, who  
haue their comfortes in this worlde.  
For they shall stande howling with-  
out, when the poore are entred into  
the kingdome of God.

But yee mecke ones, reioyce; and  
bee glad yee poore. For youres is the  
kingdome of God, obeying or wal-  
king in the truth.

Chap. 65

That all our trust and confidence must  
be fixed on God alone.

SERVANT.



My Lord wherein is my  
hope fixed in this life?  
or what is my greatest  
comfort of all things  
which are any where

psa. 100, 5  
Psa. 103, 11  
Jam. 1, 22, 23  
Eccle. 18, 3

vnder the cope of heauen? It is thou  
my Lord and God, whose mercy is in-  
finite.

When was it with me either wel, if  
thou wert absent; or ill, if thou wert  
present?

psa. 104, 37  
28  
29

Doubtles I would chouse to bee ra-  
ther

ther p  
out th  
a pilg  
thee t  
Wh  
where  
destru  
Th  
desire  
sigh, t  
Fi  
dulie  
thee  
hope  
art my  
faithf  
A  
thou  
and p  
me to  
In t  
tation  
for m  
thou  
loue  
no les  
if tho  
lestia  
Wh  
G O  
confi

ther poore for thee<sup>a</sup>, than rich with-  
out thee<sup>a</sup>: and rather with thee to be  
a pilgrime on earth<sup>a</sup>, than without  
thee to possesse heauen<sup>a</sup>.

Where thou art, there is heauen<sup>a</sup>;  
where thou art not, there is hell, and  
destruction<sup>a</sup>.

Thou alone art the thing which I  
desire<sup>a</sup>: therefore neede haue I to  
sigh, to cry, to pray vnto thee<sup>a</sup>.

Finally, I can trust none, that can  
dulie assist mee in my troubles, but  
thee alone my God: thou art mine  
hope<sup>a</sup>, thou art my confidence, thou  
art my comforter in all things most  
faithfull.

All men seeke their owne<sup>m</sup>, but  
thou desirest naught, but my welfare  
and profit<sup>a</sup>, and turnest al things for  
me to good.

In that thou laiest me open to ten-  
tations and troubles, it is altogether  
for my profite<sup>a</sup>. For thy weante is a  
thousand wayes to trie such as thou  
louest<sup>a</sup>. In which triall thou oughtest  
no lesse to be loued and praised, than  
if thou didst replenish me with al ce-  
lestiall comforts<sup>a</sup>.

Wherefore in thee my LORD, and  
G O D, I place al mine hope, and  
confidence<sup>a</sup>; on thee, dooe I laye, all

Math. 5, 2

Luk. 5, 24

Luk. 15, 24

Luk. 7, 28

Esa. 1, 2

Psal. 11, 4

Psal. 104, 28

Psal. 119, 1, 4

Psal. 47, 1

Psal. 50, 25

Psal. 121, 1

Psal. 108, 1

Psal. 124, 1

Psal. 124, 1

Psal. 124, 1

Psal. 124, 1

Psal. 124, 1

Psal. 124, 1

Psal. 124, 1

Psal. 124, 1

Psal. 124, 1

Psal. 124, 1

Psal. 124, 1

Psal. 124, 1

Psal. 124, 1

Psal. 124, 1

Psal. 124, 1

Psal. 124, 1

Psal. 124, 1

Psal. 124, 1

Psal. 124, 1

Psal. 124, 1

Psal. 124, 1

Psal. 124, 1

Psal. 124, 1

Psal. 124, 1

Psal. 124, 1

Psal. 124, 1

Psal. 124, 1

Psal. 124, 1

Psal. 124, 1

Psal. 124, 1

The third booke

1 Psa. 61, 1 my calamities & troubles<sup>c</sup>. For with-  
Psal. 62, 7 out thee whatsoeuer I beholde is all  
2 Psa. 103, 24 fraile and transitory<sup>c</sup>.

25, 26, 27 For neyther can friendes profit<sup>a</sup>,  
Malach. 3, 6 nor stronge menne helpe<sup>z</sup>, nor wise  
Hebru. 1, 10 menne counsell well<sup>7</sup>, nor learned<sup>8</sup>

6 Psa. 112, 8 bookes comfort<sup>z</sup>; nor riches saue<sup>a</sup>,  
9 nor secret places hide<sup>b</sup>, vnlesse thou  
2 2. Mac. 1, 5 be present and help, strengthen, com-  
verse. 25 fort, instruct, and keepe.

26, 27 For whatsoeuer seemes to belong  
9c. 33, 26, 17 to the attainment of peace and feli-  
7 Psa. 1, 2 citie, without thee, is nothing, and  
12. &c brings indeed no felicity at all<sup>c</sup>.

2 1. co. 1, 20 So that thou art the chiefeest end<sup>d</sup>,  
2 Lu. 16, 22 the perfection of life, and the pro-  
5 Psa. 147, 1 foundnesse of speech, in thee to trust  
6 Psa. 134, 29 aboute al thinges is the chiefeest com-  
Hof. 13, 10 fort of thy seruants.

4 1. corin. 15 verse. 28 On thee doe I looke<sup>c</sup>, in thee doe  
6 Psa. 125, 1 I trust<sup>f</sup>, O my God, & father of mer-  
8 Psa. 31, 1 cy<sup>g</sup>.

8 2. cori. 1, 1 Blesse, make my soule holie with  
celestiall happines, that it may be thy  
sacred habitation, and seat of eternall  
gloyre, a Temple pure from all filthi-  
nes<sup>b</sup>, which may not offend the eie  
of thymaiesty.

1 1. cor. 3, 16 O Lord, according to the greatnes-  
17 of thy mercie, and according to the  
2. Cor. 6, 19 multitude of thy compassions<sup>i</sup> looke  
10 vpon  
1 Psa. 51, 1

*of the imitation of Christ.*

vpon me, and heare the supplication  
of thy poore seruant<sup>t</sup>, liuing far off a  
banished man in a savage countrey<sup>t</sup>. 2 Ps. 54.  
1 Gen. 47.  
Hebr. 11, 12  
14, 15, 16  
= Psal. 71, 1

Protect, and keepe the soule of  
thy poore seruant<sup>m</sup> among so manye  
dangers of this mortal life; and bring  
mee by the conduction of thy fauour  
into the country of eternal glo-  
rie<sup>r</sup> through the waie of  
peace<sup>o</sup>: Amen, \* Act. 21, 2  
• Luk. 1, 78

1. Tim. 1. 17.

*Now vnto the king everlasting, im-  
mortal, inuisible, vnto God, only  
wise, be honor and glory  
for euer and euer  
Amen,*



# Certaine speciall Praiers,

contained in this Booke.

1. chap. 6 pag. 121

Praise God  
for his benefites, in the  
third booke

chap. 10. pag. 133  
chap. 12. pag. 137  
chap. 49. pag. 191  
chap. 47. pag. 213

2.

Confesse thine owne  
wickednes & gods  
righteousnes, in the  
third booke.

chap. 16. pag. 147  
chap. 23. pa. 160

Use if  
thou  
wilt

a quiet conscience. pag. 178  
grace to call the benefites of  
God into minde, in the  
third Booke, chap. 25. pag.

167

3.  
Praye  
vnto  
God,

grace to contemn the world.  
pag. 209

grace to doo the will of God,  
in the 1. booke, chap. 10. pag  
37. booke. 3. chap. 18. page.

151. 154

For

grace to hope in God, and  
to loue him aboue all  
things, booke 3. chap. 24. pa.

163

Gods heavenly comfort.

pag 153. 247

deliuerance out of trouble,  
in the thirde booke, chap.

35

use  
wilt  
vnto

vse if thou  
wilt praie  
vnto god,

For

to a-  
uoid

35. pag. 185. chap. 11. pag.  
220  
happines euerlasting. cha.  
54. pag. 230  
instruction spirituall. pag.  
111  
true knowledge, & zeale.  
pag. 116  
the mercy of god. chap. 65  
pag. 270  
patience in troubles. pag.  
159. 226. 240. 263  
a pure mind. pag. 183  
a quiet conscience. pag. 173  
spirituall instruction. pag.  
111  
to haue thine vnderstan-  
ding opened. pag. 173  
Zeale. pag. 116  
euill thoughtes. pag. 173  
sinne pag. 155  
vaine glory. pag. 210  
tentation. pag. 258.



# This discourse is diui-

ded into three partes, or Bookes, the first  
whereof hath 25. Chapters,

the contents be these.

Chap.	Page.
1 <b>T</b> hat al worldly things are vain, and to be contemned.	1
2 Against vayne glorye in spirituall things.	3
3 Of true knowledge, or knowledge of the truth.	6
4 Wisdome must bee vsed in all our dealings.	10
<i>good</i> 5 How to reade and study the holie Scriptures with profit.	11
6 That inordinate and carnall affec- tions must be mortified.	12
7 Agaynst vayne - hope, and vayne- glory.	13
8 What company is to be refrained, or followed.	15
9 For obedience and subiection.	16
10 Against idle meetinges, and vayne talke.	18
11 Howe to come vnto quietnesse in mind, and to a godly life.	19
12 Of the profite gotten by aduersi- tie.	22
13 That no man eyther is, or hath bin without tentation, and howe to suffer, and resist the same.	23
14 Against rash iudgement.	27
15 Of	



10 of Dec 1897  
The day of \_\_\_\_\_ with the  
~~wind off~~  
in all the ways for the good

To err is Human - To forgive Divine.

The greater the fault

The greater the virtue that forgives

Bold is the Wretch, & blasphemous  
Who, Finite, will attempt to Scan  
The Works of Him that's infinitely Wise  
& those he cannot Comprehend, denies

But since it is impossible to be  
Human, and not expos'd to Misery  
Bear it, my Friend, as bravely as you can  
You are not more. & be not less than Me

Who finds not Providence all good  
like in what it gives & what denies

Visiture for Heav'n, the fatal Mandate  
With it a Chariot of Ethereal Flame,  
In which, ELIJAH like, she pass'd the Space  
Brought Joy to Heav'n, but left the

- MAY 1944 -